

F. 11. 51

WANT OF
CHARITIE
Justly charged,
ON ALL SUCH RO-
manists, as dare (without truth or
modesty) affirme, that Protestan-
cie destroyeth Salvation..

OR
AN ANSWER TO A LATE
Popish Pamphlet intituled
Charity mistaken &c.

By
CHRISTOPHER POTTER D.D.
Chaplain to his Ma^{ty} in Ordina-
rie, and Provost of *Queenes*
Colledge in Oxford.

The second Edition, revised and enlarged.

L O N D O N,
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to be sold by *William Webb,*

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TO OVR MOST GRATIOVS AND

Most Religious Sovereigne,

King CHARLES, &c.

Dread Sovereigne,



Amongst the many
excellent Vertues
which have made
your Ma^{ties} Per-
son so deare to God, and so
precious in the eyes of all
your good People, the most
eminent is your Piety; which
gloriously shines in the in-

The Epistle

nocency of your Life, in the constancy of your Devotions, in the justice and mildnesse of Your blessed Government, and especially in your tender cares & thoughts for the conservation of true Religion, and of the Peace of the Church, in this crazy and quarrelling age. This Piety in your Ma^{ty} gives me the boldnesse, humbly to lay at your Foote this unworthy Piece; and the boldnesse also to hope, that your Ma^{ty} will graciously accept it: both because it was undertaken in obedience to your Ma^{ties} par^t

DEDICATORY.

particular Commandement :
and because in it I plead (as
well as my weakenesses will
permit,) for the Faith and
Charity of our Church , a-
gainst the Faction of Rome,
who very falsely pretending
to Truth and Unitie , are in-
deed the true Authors and
Continuers of the miserable
Schismes of Christendome.
If herein I have done any ac-
ceptable service to God and
his Church , and to your
Ma^{ty} I have my desire. The
Father of Mercies crowne
Your Ma^{ty} with all the com-
forts and Benedictions of
A 3 Heaven

The Epistle DEDICATORY.

Heaven and Earth ; and continue long the happinesse of these Your Fortunate Islands, in the holinesse and health of their Gracious *Soveraigne*. This is the constant prayer, Sir , of

Your Majesties

bumble Servant

and Chaplaine

CH. POTTER.

R E A D E R,



His Answer had beene publique some Moneths agoe, if it had not been delayed, partly by sicknesse, and the indisposition of my Body, (and of my Minde also, which was ever averse from Contentions in Divinity, and now rather desirous to spend in Devotion the few and evill dayes of my life that remaine:) and partly out of the hope I had to see a second Edition of the Mistakers Work, which the strong report of that Part promised, or rather threatned. But that hope failing, and being loath to seeme to faile in my Observance, I now commend it (such as it is,) to the blessing of God, and to the use and judgement of the Church. My Answers, without further affectation, are true and modest: I speake to the cause not to the Person. Whosoever the Mistaker be, he hath my pittie and my prayers. He thinkes unworthily of Truth, that beleeves it to have need of our Passions. My desire is, all personall defects may be charged on my selfe, none on the Cause. If the Mistaker or any of his Friends intend a Replie, I shall expect

To the Reader.

that it be (not a bundle of idle or scurrile Papers which I will despise, but) an Answer, as mine, modest and full to the substance, without cavilling at words, or catching at a mistaken or impertinent quotation: wherein yet, I hope, he shall as soone catch his shadow, as any error materiall in my margin. I have not followed the Mistaker in all his wandrings: But let Him not take that for a pretext of clamour. For, if He will be ingenuous, He must confesse, that I have not omitted without Answer, any one thing of moment in all his Discourse. Or, if He will not, Our Readers will confesse it. I have onely neglected his repetitions, declamatory and injurious speeches, and the like impertinencies: which being set apart, the true Summary of the rest, is this that followes;

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CHARITIE *mistaken.*

Chapt. 1. & 2.

Roman Catholiques affirme,
that Protestancie unrepented of
destroyes salvation. For this
judgement, the Protestants charge
them with *want of Charity*. This charge
(saith the Mistaker) is 1. improbable,
2. untrue.

1. Improbable. For the Catholique
Church expressees and diffuses her
Charitie for the temporall and spiri-
tuall good of men in all imaginable
sorts. Shee is charitable to their bo-
dies in her Monasteries, Hospitals,
redeeming of Captives, providing for
Orphanes, &c : and to their soules,
by converting of Heretiques and Infidels,
by teaching the ignorant, by di-
recting the scrupulous with books of
Cases

Cases of Conscience, &c. Charitable to very Protestants; their heresies are onely condemned; and it is not said that they sin against the Holy Ghost, because they may be converted to the faith, reconciled to the Church, and so may be saved.

Answer, Sect. I.

Some Roman Catholiques judge charitably of the Reformed. Jesuiters furious and destructive in their censures, against all that are not of their faction. That Faction (infamous for their cruelties) charged with want of Charity, not the Catholique Church. The Catholique Church and the Roman ignorantly, or cunningly, confounded. The Catholique truly and really charitable, and so the English: but not so the Romane, not to her
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owne Children , especially not to Protestants. Of whom the Mistaker , and Others speake and think no better then of Infidels: though we entirely professe and embrace the Catholique Faith in all the parts of it.

Charity mistaken. Chap. 3. 4. 5.

2. **V**Ntrue. The former judgement proceeds not from want of Charity , but from truth. Which may appeare by these grounds of truth which follow.

1. Almighty God hath founded but one Church , and ordained but one Religion wherein he will be served ; and out of the communion of this one Church there is no salvation. This Vnity of the Church is proved by many testimonies of Scripture , and by the consent of the Fathers

thers of the East and West. And it is likewise proved by the same authorities, that out of the Communion of this one Church salvation cannot be obtained. Wherefore all Heretiques, and Schismatiques being out of this Church & Communion must needs eternally perish.

Answer, *Seet. 2.*

O*F the Vnity of the Church. Wherein it consists. How it is violated. Discords in Opinion dissolve not the Vnity of Faith. The Communion of the Church in what sense, and how farre necessary.*

Charity mistaken. Chap. 6.

T*HIS Vnity is directly broken betweene Roman Catho-
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liques and Protestants, who are not
both Professors of this One Religion,
or members of this One Church.
For they differ in prime and maine
points of Faith : in which the Reform-
ers have departed from the Church.
Besides, the Protestants are not at V-
nity among themselves, and there-
fore much lesse with Roman Ca-
tholiques. Their bitter contentions &
speeches one against another, declare
them to be of different Churches and
Religions. Whence it followes that
Roman Catholiques and Protestants
are not both saveable in their contrary
wayes.

Answer, Sect. 3.

THe true difference betweene the
Roman and Reformed Parts of
the Church. Protestants have rejected
nothing

nothing but Popery, that is, corrupt
superadditions to the Faith, confessed
by learned Romanists to be doubtfull
and unnecessary novelties. Errors and
Abuses of Rome reformed by us, with-
out Schisme. Those errors damnable;
how, and to whom! Of the dissensions
of Protestants among themselves.
They differ not in any point funda-
mentall.

Charity mistaken. Cap. 6.

FVrthermore, the Protestants are
properly Heretiques at least, if
not Infidells. Heretiques, because
they reject and disobey the judge-
ment of the Catholique Church.
For it is not the matter or quality of
the doctrine, but the pride of the
man (who prefers his owne opi-
nions before the decrees of the
Church)

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Church ,) that properly makes the Heretique. The Heretiques, recounted by S. *Augustin* , *Epiphanius* and *Philastrius* in their Catalogues, were condemned , not so much for their errors, (which were many of them not very materiall) as for their contempt of the Church. S. *Cyprian* and the Donatists differed not in the matter of their error ; but the obstinacy of the Donatists , and their disobedience to the Church made them to be condemned for Heretiques, when S. *Cyprian* was absolved , because the Church in his time had not declared her selfe. And in the like manner the Novatians were condemned , on the same grounds.

Answer

Answer, Sect. 4.

OF the nature of Heresie. The Church may declare & convince an Heresie, but cannot properly make any Doctrine Hereticall, unlesse it be such in the matter of it. The words Heresie, and Heretique very ambiguous. How commonly used by the Ancients. Of their Catalogues of Heretiques. S. Cyprian (though erring in the point of Rebaptization,) justly absolved from Schisme and Heresie. The Donatists guilty of both. And the Novatians of Schisme.

Charity mistaken. Chap. 6

A Gaine, the onely right ground and true infallible motive of faith (by which it is produced, and on

on which it relyes) is the revelation of God, and the proposition of his Church. He therefore who beleeves not every particular Article of Catholique Doctrine, which is revealed and propounded by Almighty God and his Church, (which Church is absolutely infallible in all her proposals,) doth not assent to any one (even of those which hee beleeves) by divine faith, because he assents not upon the onely true & infallible motive. An assent not grounded on this, is no supernaturall divine faith, but onely an humane suspition, or opinion, or perswasion. And such is the faith of Turks, Iewes, Moores, and all Heretiques, and particularly of the Protestants.

B

Answer

Answer, Sect. 5.

DIvine revelation, the principall motive & last object into which faith supernaturall is resolved. The testimony and ministry of the Church is of great use for the begetting of faith. But the Church hath not an authority unlimited and absolutely infallible in all her doctrines, as some Romanists pretend. Others of them reasonably and fairely limit the Churches infallibility. The Church Vniuersall infallible in fundamentall doctrines: not so in points of lesser moment. The Mistaker cannot say what he meanes by the Church, whereof hee sayes so much. Of the Church represented in Generall Councils, of which Wee speak and think more honourably then doe our Adversaries. Yet wee think

think them not absolutely infallible.
Of the Pope whom they call the Church
virtuall. How his Flatterers speake
of his authority. No Roman Catho-
lique can be assured of his infallibility,
which is (at the most and best) but
problematicall, by their owne princi-
ples.

Charity mistaken. Chap. 7.

P Rotestants object, that Roman
Catholiques are not at unity a-
mong themselves, as appears
by many questions wherein their
Writers are at variance. Answer. Ca-
tholick Doctors differ onely in mat-
ters of Opinion, not decided by the
Church, not in any point of Faith.
And besides, their differences are all
sairely carried, without any breach
of Charity: If it be againe objected,
B 2 that

that learned Catholiques beleeve more then the unlearned: Answer, This hinders not their Vnitie. It suffices the Vulgar to beleeve implicitly what the Church teaches. And by vertue of such implicite faith a Cardinall Bellarmin, and a Catholique Collier are of the same beleeefe.

Answer, Sect. 6.

Dissentions in the Church of Rome of greater importance then any among the Reformed. They differ not onely in opinion, but in matters of their Faith: as about the Popes authority; and the Popes themselves about their vulgar Latine Bibles. Discords among Them uncharitably pursued. Some patterns of their mutuall bitternesse and revilings. Implicite faith, in some points, and in some

*some persons admitted. What it is
which we dislike here in the doctrine
of some Romanists.*

Charity mistaken. Chap. 8, 9.

THe Protestants pretend to be at
unity with the Anciēt Church,
with the Lutherans, and even
with Roman Catholiques in funda-
mentall points. That distinction (so
ordinary with them) betweene fun-
damentall points and not funda-
mentall, is vain, and without ground.
No Protestant Writer, none of their
Vniversities, Colledges or Societies
of learned men amongst them, can
or dare define, what doctrines are
fundamentall, or give us in, a List or
catalogue of Fundamentalls. Some
say they are contained in the Creed:
but those men may bee ashamed of
B3 that

that opinion; seeing in the Creed there is no mention of the Canon of Scripture; or of the number or nature of the Sacraments; of justification, whether it be by faith alone, or by works; or of that doctrine of devils, forbidding marriage and meats (which was the doctrine of the Manichees, and not of Roman Catholics, as Protestants perversly affirme;) and finally since there is such great differences betweene them and us about the understanding of the Articles of Christs Descent into Hell, of the holy Catholique Church, and the communion of Saints. Others say, the Booke of the 39 Articles of the Church of England, declares all the fundamentall points of faith: but that also is most absurdly affirmed. That Booke declares onely (and that in an extremely confused manner,) what

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us, it speakes obscurely, not touch-
ing the maine difficulty of the que-
stions; as in the points of the Visibi-
lity and infallibility of the Church, of
Freewill, and of the Canon of Scrip-
ture.

Answer, Sect. 7.

THe distinction betweene do-
ctrines fundamentall and not
fundamentall avowed as most
necessary. It hath ground in reason, &
in Scripture. The Creed of the Apostles
(as it is explained in the later Creeds
of the Catholique Church,) esteemed
a sufficient Summary or Catalogue of
Fundamentals, by the best learned Ro-
manists, and by Antiquity. The Mi-

stakers exceptions to the contrary answered. As also his exceptions against the Confession of the Church of England. The Conclusion.

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CHARITY mistaken.

Charity mistaken. Chap. 1. & 2.



Roman Catholiques affirme, that
Protestancy unrepented of de-
stroys salvation. For this judg-
ment the Protestants charge them
with want of Charity. This charge
(saith the Mistaker) is 1. improbable, 2. untrue.

1. Improbable. For the Catholique Church
expresses and diffuses her Charity for the tem-
porall and spirituall good of men, in all imagi-
nable sorts. She is charitable to their bodies in
her Monasteries, Hospitals, redeeming of Cap-
tives, providing for Orphanes, &c; and to
their soules, by converting of heretiques and
infidels, by teaching the ignorant, by directing
the scrupulous with bookes of cases of Consci-
ence, &c. Charitable to very Protestants: their
heresies onely are condemned; and it is not
said that they sinne against the holy Ghost, be-
cause they may be converted to the faith, re-
conciled to the Church, and so may be saved.

Answer,

Answer, Sect. I.

[I.] **S**ome Roman Catholicks judge charitably of the Reformed. Iesuiters furious and destructive in their censures, against all that are not of their faction. That faction (infamous for their cruelties) charged with want of Charitie, not the Catholique Church. The Catholique Church and the Roman ignorantly or cunningly confounded. [II.] The Catholique truly and really charitable, and so the English: but not so the Roman, not to her own children, especially not to Protestants: of whom the Mistaker and others speak and think no better then of infidels, though wee entirely professe and embrace the Catholique Faith in all the parts of it.

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[I.] **R**oman Catholiques affirme
that Protestants cannot be
saved. It matters not
much what Roman Ca-
tholiques affirme. They

can affirme much more then they can
prove. Many dreames and fancies are at
this day affirmed to be Catholique veri-
ties; & affirmed with great confidence.
For want of truth is usually attended
with want of modesty. None so forward
to affirme as they that have least reason
for their affirmations. But strong affir-
mations are but weake proofes. In the
meane while, the boldnesse of these
Dogmatists in affirming so many things
in Religion upon so feeble grounds,
hath miserably distracted Christendom;
and lost us the peace of the Church.

But do all Roman Catholiques af-
firme this? So the Mistaker seems to im-
ply by his indefinite assertion. But sure
the man is much mistakē. It is indeed an
old tradition in the Popes Court, & one
of the *maximæ* or Maxims of the Je-
suiticall Cabale, *subesse Romano Pontifici*
est de necessitate salutis, that none but
perfect

perfect Papalins can be saved. But all Papists are not Courtiers; nor as yet, I hope, fully Jesuited. Without doubt, many learned and moderate men living in the outward communion of that Church (among the *French, Venetians,* and elsewhere) do beleeve, that it is possible enough for Protestants to be saved, since they beleeve in Jesus Christ, though they obey not the Pope. Many of them have said so much in effect, and many more would happily say more, if they might speake freely. But though their thoughts are free, their tongues are not. Yet the Mistaker beleeves his Masters the Jesuits, who have told him, that God will exclude out of heaven all sorts and sects of men, that are not (as themselves) fully and furiously Romanized.

No Protestant can be saved ! Here is a quick *purging Index* for the Booke of Life. Woe were it with mankind, if the *Fathers of the Society* had the keeping of that Booke. Their sponge would quickly make it a blotted Catalogue. Out, into hell, must all, but themselves, and their Disciples. But our comfort is, these men shall not bee our

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Judges at the last day. Thanks bee to God and our Lord Jesus Christ, wee shall stand or fall to our owne Master, in whom we beleewe, whom we desire to obey, and whose we are: who will blesse us the rather for their unjust maledictions and censures. These Fathers may do well (and so may their children and clients) who are so fierce in passing such capitall sentences against us, to looke well to their owne finall great accounts. What will become of them God onely knowes, *ταυτην ο.δ. εν γ.ε.ν.α.ο.ι. κ.α.ι. τ.α.υ.τ.α.:* and to his judgement we leave them. Onely this wee know that *hee shall have judgement without mercy, that hath shewed no mercy.* And sure, it will goe hard with them if that be true which the prudent *Cardinal d'ossat* (Lieger for *K. Henry I V.* in the Court of Rome) collected from their wicked doctrines & practices, that (notwithstanding their great pretensions of zeale, yet indeed) ** they beleewe neither in Iesus Christ nor the Pope.* For whatsoever he be, *Tros Tyrinsve*, Catholique or Heretique, if their Generall have him in a jealousie, he must be cut off. Witnesse *Henry* the Great of France, who, after

James 2. 13.

** d'ossat Epist.
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ny en Iesus
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Sec Anticon.

after his conversion to the Pope, was struck first in the mouth by one of their Disciples, and at last in the heart by another. And in that black Powder plot (the eternall shame of Popery) for the advancement of the Catholique cause, Papists and Protestants both together, (since they could not bee severed,) pell mell must all be blowne up: and that by the warrant and advise of these conscientious Casuists, the Fathers. But happily, though they meant to kill their friends in that massacre, yet they meant afterwards to put them in the Kalendar; intending first to martyr, then to worship them, which had been honour and recompense sufficient for their slaughter. But for all Protestants, dying there or elsewhere, they are sent packing to Hell: for their doome is; *no Protestant can be saved.*

But why may not a Protestant be saved? There is no good Protestant, but (for matter of *practice*) he (a) *desires to feare Gods name,* (b) *repents for sinnes past,* and for the time to come hath a sincere (c) *purpose of heart to cleave unto the Lord,* (d) *willing in all things to keep a good con-*

(a) Neh. 1. 11.

(b) Heb. 6. 1.

(c) Acts 11. 23.

(d) Heb 13. 18.

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science and to live honestly, obeying God in all his Commandements, so far as humane frailty will permit: and (for matter of *faith*) hee beleeves entirely the Scriptures, the Catholique Creeds, and whatsoever the Catholique Church in all ages hath beleaved as necessary to salvation. All Papists in the world shall never be able to prove the contrary; either that we *walk not according to these rules*, or that so walking *mercy and peace* shall not *bee upon us*, as upon the *Israel of God*. Nay, since we are no further departed from the present Roman Church (as our late most learned Sovereigne *K. James* professed,) then shee her selfe is departed from Scripture, from Antiquitie, and from her selfe in her best times: she is most uncharitable in condemning us to Hell, because we refuse to yeeld a blinde obedience to her new dictates. And the same damnatory sentence which shee darts against us, involves equally and alike all truly Catholique Christians in the world, with whom in substance wee fully cōsent. Surely in this furious rashnesse and rigor, there is nothing of that sweet vertue of Charity, which

(e) 1 Cor. 13.
4, 5, 6.

which (e) S. Paul describes by other properties, quite contrary to these. But this is the wont of factious Zelots, to hate and damne all that approve not their fantasies: and this angry unmercifull passion they call *Zeale to the holy cause*; and that which is meere malice must passe for pure Charity.

So it fares with the Mistaker and his fellows the *Jesuiters*. They take it ill that we charge them with *want of Charity*; when in their hopes and desires (for, blessed be God, they can do it no otherwise) they barre us out of heaven. It seemes (as the furious *Fimbria* in * *Tully* accused *Scævola*, because hee did not offer his body to the slaughter, so) they would have us patiently to receive their bloody sentence of damnation, and though they pronounce it against us without authority and without reason, yet we must beleeve it is not without Charity. But he much *mistakes Charity* and the *Jesuits*, who can beleeve them to be Charitable. Nay hee must be a stranger in Europe & in the world, who can beleeve it. Their owne Catholics in France beleeve it not, where the

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the (f) *University of Paris* (in the name of all the Others in that kingdom) hath not long since challenged above 30. Jesuits, to have published execrable doctrines, (touching the killing of Kings; and absolving subjects from their allegiance) tending to the ruine of mankind and confusion of all government: and many of their bookes of this argument, by publique arrest of the Parliament of Paris, have been condemned to the fire. And for this reason the whole (g) Senate of *Venice*, (not one man of that great Body dissenting) did by decree chase these men out of their Dominions into perpetuall banishment, because, *the Jesuits have beene the Authors and Instruments of all tumults, seditions, confusions, and miseries hapning in these times, in all Kingdomes and States of the world.* And for us Protestants, the innumerable

(f) Notes sur l'Apologie de Pelletier, voyez le *Mercurie Jesuite*, t. p. edit. Genev. pag. 802. Plus de 30. de leur Compagnie ont fait des liures par lesquels ils enseignent & soutiennent ceste detestable doctrine de deposer les Rois: & les premiers & principaux de leur Compagnie de chacune nation, sçavoir est, Bellarmin, Mariana, Suarez, Becanus, Hotsius, Richelme, Coron, Scibanus: Ces liures imprimez, réimprimez avec ap-

probation de leur General, ou de ses deleguez. See their very words to this purpose quoted by the same University in their *Advertisment*, extant in the same *Mercurie*, pag. 645. (g) *Histor. particulare delle cose passate tra il Sommo Pontefice Paolo 5. & la sereniss. Repub. di Venetia, gli anni 1605, 1606, & 1607. lib. 3. pag. 98.* I Gesuiti sono stati autori & strumento di tutte le sollevationi, seditioni, disordini, & danni successi a nostri tempi in tutti i Regni & Provincie del Mondo. — Autor *Historie idem est qui & Historia Concilij Tridentini*, videl. *Pietro Sore Polano*, id est, per anagrammatum *Paolo Sordi Veneto*.

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massacres

massacres of our Brethren in France, the Netherlands, and elsewhere, the barbarous treasons plotted against our late Sovereignes and this State of England, are demonstrations sufficient of their *burning* Charity towards us. But all their other cruelties are but milde in comparison of this doctrine, which pursues our soules after death into the nerthermost pit.

Yet the Mistaker thinks this may be affirmed with Charity. For *it is improbable the Catholique Church should want Charity*. Most true; not improbable onely, but meerly impossible, the Catholick Church should bee without Charity. Farre be it from us to lay this unjust and unworthy charge upon our deare Mother, the Chatholique Church. Charity is the ligament which connects both that whole mysticall Body unto Christ her glorious Head, and each severall member one to another. The good Spirit of truth and love ever assists and animates that great Body. This Mother of all Christians we honour as her dutifull Children, and are well assured of her blessing. We accuse not Her for want of

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Sect. I.

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particular:

Charitie (she gives no cause :) but that proud and curst Dame of Rome, who takes upon her to revell in the House of God, to let in and cast out at her pleasure, pretending that she alone is the Mother and Mistris in that House, usurping and confining all the priviledges of the Catholique Church to her selfe alone. A pretension void of colour, and against the principles of reason, which forbids to confound a *part* with the *whole*. Though she have many waies plaid the Harlot, and in that regard deserved a bill of divorce from Christ, and the detestation of Christians ; yet for those Catholique verities which she retains, wee yeeld her a member of the Catholique, though one of the most unsound and corrupt members. In this sense the Romanists may be called Catholiques. But that the Roman Church and the Catholique are all one, is a very vaine and absurd imagination, unknown (h) to Antiquity, still loosely & miserably begged by the Mistaker and his fellows, without offer of prooffe. *Catholique-Roman* is in true interpretation *universall-particular*: which are tearmes repugnant,

(h) That the Roman Church was antiently esteemed a Topical or particular Church distinct from others, and in and under the

Univerſall, may
appear by Ig-
natiuſ in tit. e-
piſt ad Rom.
Eccleſ. n̄ m̄
ἐκκλῆſιας ἐν
τόπῳ ῥωμῆς
Ρωμαίων. Am-
bros. Epiſt. 82.
ad med. Poſt

that cannot be equalled. The latter restrains and cuts off from the former : and therefore to conclude the Catholique Church within that of Rome, is to alter the name and nature of it, and hee that will be onely a Roman, must cease to be a Catholique.

Ægyptiorum suppurationes & *Alexandrinæ* Ecclesiæ definitionem, Episcopi quoque *Romanæ* Ecclesiæ meam adhuc expectant sententiam, quid existimem de die *Paschæ*. *Innoc.* ad *Vultricium* Episc. Rothomag. initio. Quia *Romanæ* Ecclesiæ normam magnopere postulasti, advertant Ecclesiarum regionis vestræ populi, qualis serveatur in urbis *Romæ* Ecclesiis disciplina. *Celestinus* Episc. Rom. Epist. ad *Joan. Antioch.* ap. *Vinn.* in Concl. Ephes. Gr. lat. par. 1. § 20. pag. 143. Assertat se (*Nestorius*) hîdem tenere, quam secundum Apostolicam doctrinam *Romana*, & *Alexandrina*, & *Catholica Univerſalis* Ecclesia tenet. *Nicolaus* PP. 1. Epist. 8. ad *Michael.* August. ad fin. Imperatores (*Nero*, *Diocletianus*) persecuti sunt Ecclesiâ Dei & maximè Ecclesiam *Romanam*. *Idem* Epist. 70. ad *Hincmarum*. & cæteros *Galliæ* Episcopos. Conantur Græci tam nostram speculiter (*Romanam*), quam omnè, quæ linguâ latinâ utitur, Ecclesiam reprehendere, quod jejunamus in Sabbatis, &c. Et paulo post. Opprobria hæc universali Ecclesiæ, in eâ duntaxat parte, quæ latinâ uti dignoscitur linguâ, ingeruntur. *Innocent* 3. lib. 2. Epist. 200. ad *Ioan.* Patriarch. Constantinopol. Dicitur Univerſalis Ecclesia, quæ de universis constat Ecclesiis, quæ Græco vocabulo *Catholica* nominatur, — Ecclesia *Romana* sic non est Univerſalis Ecclesia, sed pars Univerſalis Ecclesiæ.

[II.] It is not then the *Catholique Church* that we charge, or that charges us, but the *Roman*. And therefore all the discourse of our Mistaker touching the great charities of the *Catholique Church* to her children, is very roving and

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and impertinent, winde & words without substance. All confesse, that she diffuses her selfe in all acts of charity after all imaginable sorts. So do her severall members, the particular Churches. They of the Reformation, and especially *this of England*, as amply and bountifully as most in the World; and much more effectually and to better purpose then that of Rome. It hath beene publickly avowed by some, and cannot bee denied by a modest Adversary, that hardly any age in former times may compare with this of ours, (since this Church was happily purged from Popery,) for publique expressiōs of charity. In so few yeares, hardly ever more Churches or Chappells built and beautified for Gods service, or more Colledges, Schooles, Libraries, Hospitals, erected and endowed for the honour of learning, and reliefe of the necessitous. And for the other part of charity, which is *spirituall*, regarding the worship of God and the conduct of soules to their eternall happinesse; no Church of this age doth afford more plentifully the meanes of grace, nor more abound with al helps

and advantages of piety, then this of ours. The word of God is diligently preached amongst us, the Sacraments of Christ reverently administred, abuses in both are removed, the two extreames of Religion, Superstition and Prophane-
ness are avoided. The ignorant are instructed, the disorderly admonished, comforts are applied to the afflicted, terrours to the impenitent, censures and punishments to the obstinate. In our Liturgy, policy and ceremonies, in the government of our Prelates, in the diligence of inferiour Pastors, in the whole face of our doctrine and discipline, wee have a most neare and faire resemblance of reverend Antiquity: al tending to the gaining of soules to Christ, and to guide them in the way of peace.

In the Church of Rome appears but little of this true Charity, even toward her owne Children. Indeed, she brings forth children unto God by her baptism, but then poisons them in their breeding. *When they ask for bread, shee gives them a stone, and serpents in stead of fishes.* To the word of God shee addes and equalls her owne traditions, shee
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reads unto them that word, but in an unknowne tongue : teaches them to pray, but in latine, which they understand not : directs them to call upon God, but withall upon Saints and Angels ; to worship God, but also dumb blocks and Images. She sends them to Legends and pictures for much of their instruction : and for direction of their conscience, to such Casuists as their

(i) *owne men* say to have dishonoured Christian Religio with their abominable lessons. She feeds them with a dry communion, and bids them obey Jesus Christ & the Pope, if they will be saved. She hath also her Bishops, Priests, Masses, Monkes, Monasteries, &c. but such as have nothing almost common with those of the Primitive times, save only their names. In brieve, with all possible

(i) *Aurel. Sorbonicus* in vindiciis contra *Loëmelii Spong.* nuper editis. pag. 516, 517. *Omnium maximè intolerandi sunt illi Theologie moralis, Institutionum moralium, moralium, moralium Præceptionum, —*

compilatores, penè omnes Jesuitæ, inter quos Th. S. edidit denique opus *de Matrimonio*, opus non gloriandum sed pudendum; tam immani curiositate, tam invisa in rebus spurcissimis, & infandis, & monstrosis, & diabolicis perscrutandis sagacitate horrendum, ut mirum sit pudoris alicujus hominem ea sine rubore scripsisse, quæ quivis modestioris ingenii vix sine rubore legit. Portenta ista sunt, non Scriptarum animorum insidiæ, non mentium subsidia; incentiva libidinum, schola flagitiorum, non honestæ disciplinæ, non scientiæ Christianæ instrumenta: infelix scientia quæ omnes perdere, paucos juvare nata est. Quæ circa sordes & sterquiliniam volvenda & revolvenda volutatur.

* *Hofius* in Cō-
fess. *Hericon.*
capite 14.
initio. Est unus
articulus in
Symbolo cum-
primis necessa-
rius, quem qui
credidit, jam cun-
cta credit ad
salutem ne-
cessaria. Hic ille
est quo nos
credere profite-
mur *Sanctam*
Ecclesiam Ca-
tholicam.

artifices, she labours to keepe her poore Laity hoodwink't in ignorance : for blinde men are more tractable & obedi-
ent unto their leaders. She * tels them, it is Creed enough for them to beleeeve *onely in the Catholique Church*, that is, to resigne up to her self their understand-
ing. But if any of them be farther curi-
ous to know more, especially if they wil bee prying into that dangerous booke, the Bible ; she sends them into the In-
quisition to be there better catechized. Thus she deales with her owne. But for all us that are (in her opinion) Here-
tiques, if her power were answerable to the malignitie of her desires , no reme-
dy, wee should all passe through the In-
quisition into Hell.

Here is the image of the Roman cha-
rity so much magnified by the Mistaker.
Though we deny not, Romanists may
be really charitable in some kinde. But
doth not that Charity (such as it is)
both begin and end at home? Contrary
to the nature of true Charity which be-
ginneeth at home, and then enlargeth it
selfe to others, even to enemies. The Mi-
staker talks highly of their *redeeming*
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of Captives, endowing of Hospitalls : But in conscience, what thinkees hee? would not a needy Jew be sooner relieved in any Roman Hospitall (as they are in the City of Rome) then a poore Protestant? And a captive Turk as soone ransomed as a Calvinist? Nay, we are so little beholding to them for any charitable affection towards us, that the civility of faire language is thought too good for us. Our Writers are denyed the honour of their ^(k) learning or morall parts; and if any modest man among them do but ^(l) fairely mention any of our names, he is said to *savour of heresy*. Briefly, their people are taught by their principall ^(m) Doctors to esteeme us no better then *Doggs, Infidells, & Magicians that have professedly to do with the*

(k) *Ind. Hispanicus Bern. de Sandoval. edit. Genev. p. 167. à Conrado Gesnero; adde. Auctore damnato: ib. per Jacobum Frithum; adde. Auctorem damnatum pag.*

168. virum integerrimum sinistri judicii; dele. *virum integerrimum*: ib. doctissimus Simlerus doctissimè exposuit. dele. *doctissimus & doctissime*: ib. doctissimi diligentissimiq; viri; dele. *doctissimi diligentissimiq;* ib. clarissimus medicus; dele. *clarissimus*. (l) *Poff. Bibl. select. pag. 130. de Bodin: universi hanc tractatione heresin sapit, quod Lutherum, Calvinum, Melancthonem ceterosq; honorificè nominet. (m) Staplet. Orat. de Hæresi & Magiâ. ad fin. Sicut cum Magis ac Maleficis cōmercia habere, pacè inire, matrimonia facere, omnia, Christianus abhorret; non secus cum Hæreticis eadē cōmercia repudianda sunt. Sicut Magos publicè auctoritate arcemus, civitate pellimus, penis atrocibus afficimus, eodem studio ac vigore in Hæreticos uti oportet. Sicut Magici libri apud Christianos nusquam tolerantur, sacros & illosm excinduntur: idem de Hæreticis statuendum est.*

Divell:

Diuel: to abhorre all commerce, truce, and treaties with us, to burne our Bookes, and pursue our persons with fire and sword, and farre and wide to chase us out of their coasts. Thus are we hated, reviled, persecuted, cursed, even into eternall fire by the Roman Charity. If this be Charity, there is no such thing, as malice, in the world. The mercies of the wicked are cruell. Prov. 12. 10.

But, it seemes, the Mistaker thinks it favour and Charity enough to us, to grant that though our Protestancy be a damnable sinne, yet it is not the sinne against the Holy Ghost. For that sinne excludes repentance; but Protestants may repent, and be converted and reconciled to the Roman Church, and so may be saved. And therefore we are not utterly *conclamati*, past all hope of life or recovery. Yet the Mistaker herein is no more favourable to us, then he is to Jews or Mahumetans. I presume hee thinkes no Infidells to sinne against the Holy Ghost: upon their repentance and conversion he will grant they may be saved. Just so he thinkes and speakes of us. We have a great obligation to him for his charity.

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Well, if we will be saved, we must renounce our errors, be converted to the faith and reconciled to the Roman Church. Our faith is the same which the Apostles (or the Apostolique Church) delivered in their Creed; the same with the Catholique Church in the Creed of Athanasius, calls the Catholique faith: into this faith we have beene baptized, in this we live & hope to dye. To renounce this faith were to abjure our Christendome. I hope the Mistaker would not wish us converted from our Creed. Though some of his Ghostly Fathers seeme very meanly to esteeme it. As appears by that (e) *Censure* which lately they published upon it, or rather against it: wherein they say many Articles of it

(e) *Censura Symboli Apostolici*— de qua Gallus Anonymus *Corrigendi*

Ch. Petri Auctoris Sorbonicæ contra Jesuitas in Censur. Collect. edita hoc anno 1633. pag. 60. sic inquit: In eâ Censurâ atroci & intolerabili flagitio divinissimum *Symbolum Apostolorum*, & singuli ejus Articuli inaudita impietate ventilantur, & in hæreses ac blasphemias nefandas distrahantur ab *Auctore Querimonie* (Anglo Jesuitâ) ad præbendum impietatum & Atheismi exemplum improbis hominibus & Atheis— ut in ipsis fidei peneralibus impietates scrutentur, & sanctissima Ecclesiæ & Apostolorum decreta in Satanæ cloacam verant. Quod exemplum à nulla unquam hæresi, à nulla quantumvis nefandâ sectâ editum erat: & cujus compescendi causâ nihil erat non solum verborum, sed poenarum & anathematum, quod *Querimonie Auctor* non commeruerit. Novimus Præfides summe eruditionis & virtutis extra Gallias, qui protestati sunt se ob hanc solum blasphemiam ejus Autores ac conscios, si suæ potestatis essent, execratione & anathemate devoturos fuisse.

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seeme to be *ambiguous, dangerous, false, scandalous, hereticall, &c.* They say, it is in jeast, to shew the *Sorbonists* the iniquity of their censures. As if Jesuiticall Libells and Pamphlets were to bee parallel'd with the Apostles Creed: or this as justly censurable as the other. God in justice may give over these men to Atheisme in earnest, who dare so prophanely dally with the Capitall Principles of our faith.

By the profession of this Faith and by the bond of love, we are linked in communion with the Catholique Church and all her true members in the world; and doubt not of Gods mercy in Christ, if to our *holy faith*, we adde an *holy conversation*. For the Church of Rome, in those Catholick truths which she main- taines, wee are not at oddes with her, nor need any reconciling: for that masse of errors and abuses, in judgement and practice, which is proper to Her and wherein she differs from us, wee judge a reconciliation impossible, and to us (who are convicted in conscience of her corruptions) damnable.

Hitherto the Mistaker hath declamed
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for the Charity of his party : He will
now declare the truth of his assertion,
that *no Protestant can be saved*. Upon ex-
amination, we shall finde as little truth
in the substance of his Discourse, as
there is in the designe of it, little judge-
ment, or conscience, or modesty.

Charity mistaken. Cap. 3, 4, 5.




True. The former judge-
ment proceeds not from lack
of Charity, but from truth.
Which may appeare by
these grounds of truth which
follow.

Almighty God hath founded but one
Church, and ordained but one religion wher-
in he will be served; and out of the commu-
nion of this one Church there is no salvation.
This unity of the Church is proved by many
testimonies of Scripture, and by the consent
of the Fathers of the East and West. And it
is likewise proved by the same authorities,
that out of the communion of this one Church
salvation cannot be obtained. Wherefore all
Heretiques and Schismatiques being out of
this Church and Communion must needs e-
ternally perish.

Answer

Answer, Sect. 2.

[I.] **O**F the Vnity of the Church
 Wherin it consists. [II.] How
 it is violated. Discord
 in Opinion dissolve not the Vni-
 ty of Faith. [III.] The commu-
 nion of the Church, in what sense
 and how farre necessary.

[I.]  O the first ground
 No Protestant
 denies the Ca-
 tholick Church
 to be one; They
 all deny the pre-
 sent Roman to
 be that one Catholique. If the Mistake
 could prove this, his paines were
 to some purpose. But his labour is lost
 in proving the unity of the Catholique
 Church; whereof there is no doubt or
 Controversie. Wherefore wee might
 passe over this impertinent discourse;
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Sect. 2.

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but that some things are here and there intermingled, which merit our consideration.

That place of (a) *Deut.* 17. (alleged by the Mistaker, page 19.) makes little for the unity of the Church, and much lesse for the Popes pretence of soveraigne power. All Controversies civill or Ceremoniall are there referred, (not to the high Priest alone, as the Mistaker thinks, but) to the great Tribunal, called the *Sanhedrim*, mixt of Priests and Judges; in which all harder causes Ecclesiasticall and Civill should bee determined, without further appeale. And therefore in respect of the two kinds of causes, there were ordained two sorts of men to heare them, Ecclesiastical and Civill; the Civill meant by the *Judge*, and the Ecclesiasticall by the *Priest*. And though sometimes amongst the Jews, both the offices did meet in one person, as in *Eli*, yet this was very rare and extraordinary. Ordinarily they were distinct; and in the place which we have in hand, many learned (b) Romanists affirme, that by the Judge is meant the civill Magistrate, who is directly distinguished

(a) *Deut.* 17.
8, 9, 10, 11, 12.

(b) *Oleaster*,
Lyra, *Cajata*. 2.
pud *Bunsfer*. in
loc. *Sigon*. de
Rep. Heb. lib.
6. cap. 7. The
Dowists in their
Marginall note
on 2 *Chro.* 19.
vers. 11.

חֲכִימָאֵל-הַכֹּהֲנִים (c) distinguished and severed from the Priest,
 חֲכִימָאֵל-הַכֹּהֲנִים in the (c) originall Hebrew, and
 חֲכִימָאֵל-הַכֹּהֲנִים in the (d) Septuagint : And by the
 חֲכִימָאֵל-הַכֹּהֲנִים Priest, not the high Priest alone, but (as
 חֲכִימָאֵל-הַכֹּהֲנִים may appeare by this (e) Text, and ano-
 חֲכִימָאֵל-הַכֹּהֲנִים (d) *τῶ ἱερέων, ἢ*
 חֲכִימָאֵל-הַכֹּהֲנִים *τῶ κριτῶ.*
 חֲכִימָאֵל-הַכֹּהֲנִים (e) Deut. 17. 9. other (f) parallel to it) the *Priests the*
 חֲכִימָאֵל-הַכֹּהֲנִים (f) Deut. 21. 5. *sonnes of Levi*. It is true, amongst those
 חֲכִימָאֵל-הַכֹּהֲנִים Priests there was one chief, in this mat-
 חֲכִימָאֵל-הַכֹּהֲנִים ter of highest judgement, in doubtfull
 חֲכִימָאֵל-הַכֹּהֲנִים causes: So also was there one principall
 חֲכִימָאֵל-הַכֹּהֲנִים among the Judges in (g) *matters of the*
 חֲכִימָאֵל-הַכֹּהֲנִים *King*, that is, in civill causes. And there-
 חֲכִימָאֵל-הַכֹּהֲנִים fore if the Mistaker imagine, that Chri-
 חֲכִימָאֵל-הַכֹּהֲנִיםistians must have one soveraigne Bishop
 חֲכִימָאֵל-הַכֹּהֲנִים over all, because the Jews had one
 חֲכִימָאֵל-הַכֹּהֲנִים chiefe Priest; it may be inferred by as
 חֲכִימָאֵל-הַכֹּהֲנִים good consequence, that Christians must
 חֲכִימָאֵל-הַכֹּהֲנִים have one Soveraigne Prince over all,
 חֲכִימָאֵל-הַכֹּהֲנִים because the Jews had one chiefe Judge.
 חֲכִימָאֵל-הַכֹּהֲנִים And as all harder causes of religion must
 חֲכִימָאֵל-הַכֹּהֲנִים be referred to the Pope, so all civill mat-
 חֲכִימָאֵל-הַכֹּהֲנִים ters must be referred to the Emperour.
 חֲכִימָאֵל-הַכֹּהֲנִים And as amongst the Jews, the Priest and
 חֲכִימָאֵל-הַכֹּהֲנִים Judge were resident in the place which
 חֲכִימָאֵל-הַכֹּהֲנִים the Lord had chosen; so the Pope and
 חֲכִימָאֵל-הַכֹּהֲנִים the Emperour must both abide in Rome:
 חֲכִימָאֵל-הַכֹּהֲנִים These Inferences are all of equall vali-
 חֲכִימָאֵל-הַכֹּהֲנִים ditie, that is, of no validitie at all.

(g) 2 Chron.
 19. 11.

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The Mistaker will here have it further well considered, that the whole people was to submit to the determination of the high Priest, (or of *the Iudge*, as the Text hath it) upon no lesse then the paine of death. True: and there was reason for it. For 1. the sentences of them that are in authority, and judge soveraignely without appeale, should bee obeyed or submitted unto, though they be unjust. A lawfull power, though unlawfully abused, must be obeyed. A man fined or censured in the Star-chamber, high Commission, or other Courts of Justice, may not pretend for his contempt the error or misinformation of the Judges. But though Inferiours be alwaies bound to obey the sentences of their Governours; yet they are not bound to beleieve them alwaies to be just. Those Priests and Iudges had a *rule* to govern their judgements by: they were to give sentence *(b)* according to the Law. If they erred from this rule, (as sometimes *(i)* they did) the error might bee observed; though the authority might not be disobeyed. 2. The high Priest in cases of *moment* had a certaine Priviledge from

Verf. 12.

(b) Ver. 11. &c.
Ezek. 44. 24.
(i) Esa. 28. 7.
Jer. 2. 26, 27.
Ezek. 22. 26.
Mal. 2. 7, 8.
Acts 23. 3.
Vide *Tirin*, in
loc. Deut. 17.

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error,

(k) Exod. 28. error, if he consulted the (k) *divine oracle*
 30. by the judgement of *Vrim*, (or by the
 Numb. 27. 21. *breſt-plate of judgement*, wherein were
Vrim and *Thummim*) whereby hee had
 an absolutely infallible direction. If any
 ſuch promiſe frō God to aſſiſt the Pope
 could be produced, his deciſions might
 then juſtly paſſe for oracles, without
 examination; till then, his words with us
 weigh ſo much as his reaſons, no more.

(l) Numb. 16. The ſinne of (l) *Korah, Dathan, and*
Abiram, (preſſed by the Miſtaker, page
 19.) was a rebellion, yea treaſon againſt
Mofes the civill Magiſtrate, as well as a
 ſchiſme from *Aaron* the Prieſt. That
 they with *all their company* *deſcended a-*
live into the pit of hell, is raſhly and un-
 charitably ſaid. God is mercifull; and
 who knowes, whether ſome of them did
 not repent in the laſt moment? All
 that this example teacheth is, that men
 ought not to rend themſelves from
 the Church of God, or joyne in the de-
 ſpiſing of government, with them that
 ſeek their owne glory, and not the glo-
 ry of God.

(m) Mat. 23. 20. It is a certaine truth, that (m) *all things*
ought to be obſerved, which Chriſt hath
 commanded:

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comanded: & that (n) *who soever beleeveth not in Christ, shall be condemned.* But here is no warrant for the Church of Rome, to force upō the world her own comādements and Creeds, instead of Christs.

That in S. *Matthew* (urged also by the Mistaker page 23.) (o) *If thy Brother offend thee, tell the Church,* is nothing to the point in hand. Our Lord speaks of a brother wronging his brother, and after private admonition refusing to obey the Church: which cannot be meant of the Church Catholique, (which cannot be told of private injuries,) but of particular Congregations; or as (p) S. *Chrysostome* expounds it, of their *chiefe Pastors*. And if any disorderly or obstinate persons will not bee reformed by their good counsels, they are to be esteemed as prophane Publicans and sinners, or to bee punished with spirituall censures. Yet in these censures any Church may erre, through misinformation or ignorance, and may sometimes strike the innocent; as is confessed by Pope (q) *Innocent the third*, and (r) *Lombard*.

(n) Mark. 16.

(o) Mat. 18 17.

(p) *Chrys.*

hom. 61. in

Mat. vide etiam

Tuin, in loc.

(q) *Extra de*

sentent. excom.

cap. A nobis.

Judicium Dei

veritati, quæ

non fallit nec

fallitur, semper

innititur. judi-

cium a, Eccle-

sia nonnun-

quam opinio-

nem sequitur,

quam & fallere

sepe contingit

& falli. Propter

quod contingit

interdum, ut

qui ligatus est

apud Deum,

apud Ecclesiam

sit solutus; &

qui liber est

apud Deum,

Ecclesiasticâ sic

sententia inno-

datus.

(r) Lib. 4. dist.

18. lit. F. Non

semper sequitur

Deus Ecclesie

judicium; quæ

per surreptionem & ignorantiam interdum judicat, Deus autem semper

judicat secundum veritatem.

(C) *Mat. 17. 5.*

Whether in points of discipline or doctrine, so long as any Church holds to the rule of truth, and governes her selfe by the word of God, shee erres not. We are to heare the Church our Mother: true, that is, not rashly to oppose her; especially if she be carefull to heare God our Father, and Christ her Spouse, of whom it was said, (*f*) *Heare him.* The Mistaker therefore vainly inferres from this place, that the judgement of the Church in all Controversies is Sovereigne and Infallible, and that absolute obedience is due unto Her, no appeale being allowed, no not to Scripture, though expounded in a Catholique sense, and consonantly to the judgement of the most ancient and famous members of the Church. The text evidently speakes of particular Churches, to which I suppose he will not easily yeeld these goodly priviledges. After his wont, still when hee talkes of the Church, he meanes his owne; and ever mistakes the Roman for the Catholick. The Church Catholique or universall is confessed in some sense to be unerring, (as shall appeare hereafter:) and he is little

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tle better then a Pagan that despiseth her judgement. For shee followes her guides the Prophets and Apostles, and is not very free and forward in her definitions. All this is as false of the Roman Church, as it is true of the Catholique.

The Treatise of S. *Cyprian*, (mentioned by the Mistaker page 26.) of the *Vinitie of the Catholique Church*, (for that title (a) himselfe gives it) is directed against the schisme and error of the Novatians; who peevishly severed themselves from the Communion of Catholiques, because they gave the peace of the Church to such as repented after their fall in times of persecution. There is nothing in that Treatise which the Protestants dislike, save onely the corrupting of S. *Cyprians* text by some Romish zelote: (b) who hath added and fourred in, two or three false glosses of his owne, in favour of S. *Peters* Primacy: Contrary to the faith of written copies, and of the elder editions, which were before *Manutius* and *Pamelius*; contrary to the constant doctrine of that holy Martyr, in other parts of his works,

(a) Epist. 71.

(b) §. 3. secund.
Pam. these
words added
to the Text.
[*Primatus Petri
datus.*] & [su-
per Cathedram
Petri fundata est
Ecclesia] & su-
per [illum] u-
num edificat
Ecclesiam
Christus.

(c) *Caus.* 24. q.
1. can. *Loquu-*
tur dominus ad
Petrum

(d) *Vide Reg.*
Witling. Apol.
bell. num. 450.

(e) *Epist. dedic.*
ad Pium. P.M.
Expurgari &
emaculati cu-
trasti omnia
Catholicorum
scriptorum ac
præcipuè vete-
rum Patrum
scripta —

(f) *In appro-*
batione libri
editi Antwerp.
Græcè 1623.
Has S. Isidori
Pelusi. Epistolæ
recensui & luce
dignas existi-
mavi, quod ni-
hil Catholicæ
Romanæ reli-
gioni adversum
contineant.

and even in that very place which is corrupted; and contrary to the reading of their owne *Gratian*, (c) corrected by Pope *Gregory* 13. And in this unworthy fashion they have handled many other records (d) and monuments of Antiquity; adding, altering, razing them at their pleasure. *Sixtus Senensis* highly commends Pope *Pius* the fift, for the care which he had (e) to extinguish all dangerous bookes; and to purge the writings of all *Catholique Authors*, especially of the ancient Fathers from the filth and pollution of heresie. At Rome they call it heresie, not to speake the language of the Court; or to say any thing in behalfe of Protestants. A few yeares since, when the learned Jesuit *Andreas Schottus* of Antuerpe, published 600 Greeke Epistles of *Isidorus Pelusiotes*, out of the Vatican Library, never before printed; *Beyerlinck* the Censor of Bookes there, was content to passe them to the presse, (f) because they contained nothing contrary to the *Catholique Roman religion*. It seemes they had not passed, but upon that condition. Though since on better consideration, that unwary clause is left

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left out in the Approbation of the last edition of those Epistles in Greeke and Latine, at *Franckfort*. This by the way.

Anno 1629,

S. *Augustine*, in his Epistle of the *unity of the Church*, (mentioned also by the Mistaker page 26.) largely debates that maine controversie betweene the Catholiques and the Donatists, concerning the Church. Those Schismatiques pretended, that the Catholique Church was perished in all other parts of the world; and that it remained onely in their factious Conventicles, in some corners of Rome and Africa, or (as they loved to speake) in the *part of Donatus*. Against this fanisie, (which is the opinion in effect of our Roman Catholiques at this day,) the learned Father proves, that the Catholique Church may not bee confined to any corners, or Countries: but that it is universally diffused thorough all the world. And hee constantly fetches all his proofes from the holy Scriptures: often protesting that he will not fight with any other weapons. (g) *You say, o Donatists, that Christ hath no inheritance, but in the part of Donatus*, (as now 'tis said of the Popes par-

(g) *Aug. de unit. Eccl. cap. 6. Dicitis in nullis terris habere Christum, nisi ubi coheredes habere potuerit Donatum. Legite nobis hoc de Lege, de Prophetis, de Psalmis, de ipso Evangelio, de Apostolicis Literis. Legite & credimus.*

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ty.)

(b) *Ibid.* cap. 3. Non audiamus, *Hæc dico*, *Hæc dico*, sed audiamus, *Hæc dicit dominus*. Audiantur illa de medio quæ adversus nos invicem, non ex divinis Canonis libris sed aliandè recitamus.

(i) *Ibid.* cap. 2. Inter nos quaestio est, ubi sit Corpus Christi? *Ibid.* est, ubi sit Ecclesia. Quid ergo factum sumus? in verbis nostris eam quaesituri, an in verbis Capitis sui Domini nostri Jesu

Christi? Puto quodd in illius verbis potius eam quaerere debemus, qui veritas est, & optimè novit Corpus suum. (k) *Ibid.* cap. 4.

Ipsam Caput de quo consentimus, ostendit nobis corpus suum de quo dissentimus, ut per ejus verba jam dissentire desinamus. (l) Cap.

19. *vide etiam* cap. 7. & 18. & *passim*.

ty;) Read and prove this to us, out of the Law, the Prophets, or the Psalmes, out of the Gospell, or the Apostles Letters; Read it thence, and we will beleve you. (b) Let us heare no more, Thus I say, or Thus thou saist; but let us heare, Thus saith the Lord. Away with those arguments on both sides, which are not taken out of the Divine and Canonall Scriptures. (i) It is questioned between us, where the body of Christ is, that is, where his Church is: what then must be done? Shall we seek it in our owne words, or in the words of Christ the head of the Church? I trow rather in his word, who is Truth, and best knowes his own body. (k) Let this Head, of which we agree, shew us his Body, of which we disagree; that our dissensions may by his word be ended. (l) That we are in the true Church of Christ, and that this Church is universally scattered over the earth, we prove not by our Doctors, or Councils, or Miracles, but by the divine Scriptures. The Scriptures are the onely docu-

ments, and is his resurrection sentence, sed to be both in the quality of so contrary present I Austin this Judgment; both all the reason bee quick piece of sage out nate upon in Christ from his munion diffused, some part in the Constants of the wo the Ch in their Roman

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ments, and foundations of our cause. Hither is his refuge and appeale from all other sentences. The Mistaker was ill advised to send us to this Treatise; which both in the generall ayme, and in the quality of the arguments and proofes, is so contrary to his pretensions. If the present Roman Church could with S. Austin (and all Antiquity) submit to this Judge (or rather Rule) of controversies; both this, in hand, of the Church, and all the rest of our contestations might bee quickly ended. Before I leave this piece of S. Austin, I will leave this passage out of it, to the Mistaker to ruminate upon: (m) *Whosoever beleewe aright in Christ the Head, but yet doe so dissent from his Body the Church, that their communion is not with the whole wheresoever diffused, but with themselves severally in some part; it is manifest that such are not in the Catholique Church.* The Protestants communicate with the Catholique Church, in what part or place of the world soever. They of Rome say, the Church is nowhere to be found but in their faction, none can be saved but Romanists. What will follow from hence,

(m) Ibid. cap. 4.

hence, He hath so much Logick that he cannot mistake.

The Heresies recounted by *Epiphanius*, *Philastrius*, and *S. Austin* in their Catalogues, (wherof the Mistaker speaketh page 26.) were many of them wilde wandring conceits of heads crazed in the Principles of understanding; rather frenzies and dotages against reason, then false opinions in faith, tending to breake the unity of the Church. And justly said *S. Austin*, *No Christian Catholique* (hee might have said no rationall creature) *beleeves them*. It is true, divers of those Heretiques (as the Arrians, Photinians, Macedonians, Nestorians, Eutychians, &c.) did disturb that unity, by maintaining obstinately their errors against the common *rule of faith*. But they were convicted, not by their disobedience to the Church, as the Mistaker beleeves; but principally by the evidence and authority of Scripture: and then after that, by the attestation of the Catholick Church (which is the faithfull keeper of all Scripture and divine verities:) as appeares clearly in those Councells, and Fathers, which have op-

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posed those Heretiques. *Epiphanius* alone (of the Three above named) disputes the matter with the Heretiques; and professes to fetch his arguments from Scripture. (n) *The divine goodnesse* (saith he) *hath forewarned and forearmed us against Heresies by his Truth. For God fore-seeing the madnesse, impietie, and fraud of the Samosatēnians, Arrians, Manichees, and the other Heretiques, hath secured us by his divine word, against all their subtilities.* And elsewhere to the same purpose.

Where, by the way, the Mistaker must needs observe, (as he saies) that the Protestants hold divers ancient heresies, and particularly that of *denying Prayers for the dead*: He is very much mistaken in his observation. The *commemoration of the deceased* in the ancient Church, which (o) *Aerius* without reason disallowed; was a thing much differing from those *Prayers for the dead*, which are now in use in the Church of Rome. Our Roman Catholiques beleeve, (at least they say so,) that some soules of the faithfull, after their departure hence, are detained in a certaine fire bor-

(n) Hæres. 65.
Pauli Samosateni. num. 6.
edit Petau.
πρὶ ἐκείνης λη-
ξας ἀπὸ τοῦ
ἑσθίου ἡμᾶς ὁ
θεὸς λόγος.
Vide eund.
Hæc. 76. pag.
989. & Hæc.
78. pag. 1047.

(o) Ap. Epiphā.
Hæc. 75.

(p) *Greis* in
Concil. Flor.
ante Sess. 1. in
Quæst. de Igne
purgat. apud
Biz. Tom. 4.
part. 1. pag. 421
edit. ult.

(q) *Spalat:* de
Rep. Eccl. libr.
5. ca. 8. num. 98.
Sixtus Senen.
Bibl. S. lib. 6.
annot. 345.

bordering upon Hell, till they bee thoroughly purged : and their prayers for them are, that they may be released or eased of those torments. On the contrary, the generall opinion of the ancient Doctors, Greek and Latine downe almost till these last ages was, (and is the opinion of the (p) Greek Churches at this day,) that all the spirits of the righteous deceased are in *Abrahams* bosome, or some outer Courts of heaven; where though they live in a blessed condition of peace, and joy, and refreshing, being secured of glory and the beatificall vision; yet they expect the full perfection, and consummation of their happinesse, til the last day. Some of their Testimonies to this purpose, are collected by (q) *Antonius de Dominis*, and *Sixtus* of *Siena*, whereunto many more might easily bee added. This opinion seemes directly to overthrow two new doctrines of Popery; Purgatory, and invocation of Saints : (Such Invocation I meane as is intended to the Saints as a worship due unto them, and when they are invoked as Commissioners under God, to whom hee hath delegated the

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 an- (r) Bellarmine well perceiving, passio-
 lowne nately labours to overthrow it; and to
 and is prove that the Ancients were not of
 arches this minde. But his proofes are feeble;
 of the and fall short of the thing in question;
 s bo- and, being a man of so great reading, it
 aven; may bee thought hee spake against his
 blessed knowledge, & conscience. Now confor-
 refre- mably to this opinion, the Ancient
 d the (f) Church in her Liturgies, remem-
 t the bred *all those that slept in hope of the Resur-*
 on of *rection of everlasting life; & particularly*
 ne of *the Patriarchs, Prophets, Apostles, Martyrs,*
 , are *Cōfessors, Bishops, Fathers, such as led a so-*
 s, and *litary life, and all Saints: beseeching God to*
 more *give unto them rest, and to bring them (at*
 nion *the Resurrection) to the place where the*
 new *light of his countenance should shine upon*
 d in- *shē for evermore.* Signifying by this Me-
 on I *memorall their faith* (as (t) S. Epiphanius
 as a *hath it,) that the departed are alive and*
 they *subsisting with the Lord; and their hope*
 der *of them, as of those that be from home*
 the *in another countrey; and that at*
 wer *length*

(r) De Beat.
 Sanct. lib. 1.
 cap. 4, & 5.

(f) Μνησθαι
 πάντων τῶν κα-
 κοιμήσθων, ἐν
 ἐλπίδι ἀναστα-
 σως ζώντων αἰσ-
 ρίου. Liturg.
 Basil. & Chrys.
 v. Clem. Const.
 lib. 8. cap. 12.
 Epiphani. Hær.
 75. Cyril. Hier.
 Carech. 5.
 Myrtag. Miss.
 Mazarab. in
 Bibl. PP. Co-
 lon. Tom. 15.
 pag. 787.
 Dionys. Eccl.
 Hier. cap. 7.

(t) Ubi supra.

(*) Vide *Marci Epistolam*.
Epistol. encycli-
cam.

(x) *Azor. In-*
stitut. moral. tom.
x. c. 20. lib. 8.
§ Neque verò.
See of this mat-
ter, the learned
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fence against
the Jesuits.

length they shal attaine the state which
is more perfect. Some particular Do-
ctors had in these matters particular o-
pinions, which must be severed from
the generall sentiment and customes of
the Church; which to this day are con-
served in the Greeke (*) Churches, not-
withstanding the pretended Union (in
this and other points) at the late Coun-
cell of *Florence*. This ancient observati-
on of the Church we condemne not. We
say prayers are to be made for all that
are departed in the true faith of Christ;
that is, first *Thanksgiving*, that they are
delivered from the body of death, and
miseries of this sinfull world: Secondly
Requests of Gods mercy, that they may
have their perfect consummation in bo-
dy & soule, in the kingdome of God at
the last judgement. The Roman writers
utterly condemne the former doctrine,
& practise of Antiquity. One (x) of them
feares not to censure it, as *absurd & im-*
pious. By this the Mistaker may feele his
errour, and see that it is not the Prote-
stants, but his owne Doctors that agree
with the old Heretique *Aerius*.

[II.] The unity of the Church is no-
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thing hindred by diversity of opinions in doubtfull matters. It is a great vanity to hope or expect, that all learned men, in this life, should absolutely consent in all the pieces and particles of divine truth. The light, whereby we see in this state of mortality, is very feeble, and very different; in regard of the good Spirits illumination, the capacities of men, and their diligencies in study, prayer, & other means of knowledge. So long as the (a) *faith once delivered to the Saints* is earnestly contended for, and kept entire; that is, the (b) *common faith* of Christians, containing all Catholique and necessary verities; so long as men (c) *walk according to this rule* charitably, though in other things they be otherwise minded, the Church is but *one*, her unity no way violated. For this unity consists in the unity of *faith*, not of *opinions*; and in an union of mens hearts and affections, by true Charity; which will easily compound or tolerate all unnecessary differences. Factious and fiery Spirits kindle and fly asunder on small occasions: but among wise men each discord in Religion dissolves not the unity

(a) Jud. 3.

(b) Tit. 1. 4.

(c) Phil. 3. 15.
15.

(d) *Aqu.* 2. 2. q. 2. art. 5. & q. 29. art. 3. ad 2.

(e) *Staples.*
dupl. lib. 1. c. 12.
n. 3. & Rel. c. 1.
qu. 3. art. 6. no-
tab. 3. Licet, &
nile est de reb.
difficilibus in
Ecclesiis aliter
arg. aliter dis-
putare; nec hoc
unitatem violat
sed veritatem
illustrat.

(f) 2 Tim. 1. 13.
(g) Heb. 6. 1. &
5. 12.

nity of faith or Charity. Points of Religion are well distinguished by (d) *Thomas*, and (e) *Stapleton*. Some, say they, are *primitive Articles, of the substance of Religion, essentiall in the object of faith*: dissension in these is pernicious, and destroyes unity. Others are *secondary, probable, accidentall or obscure points*, wherein the oppositions and disputations of learned men proceeding modestly are tolerable, and sometime profitable for finding out the truth. Unity in these matters is very contingent and variable in the Church; now greater, now lesser, never absolute in all particles of truth. And therefore those ancient Worthies, the Fathers of the Church, as they were most zealous to defend, even with their blood, to the least jot or tittle, the *rule of faith*; (as they called it) or the *Creed* of Christians; or (as the Scripture calls it) the (f) *forme of wholsome words*, the (g) *Principles of the oracles of God*, or of the doctrine of Christ: so againe, they were most charitable to allow in other things (besides or without the faith) a great latitude and liberty. As in a musickall consort; a discord now and then (so it

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be in the descant, and depart not from the ground,) sweetens the harmony: so the variety of opinions, or of *(b)*rites in parts of the Church, doth rather commend then prejudice the unity of the whole. Indeed in the multitude of opinions, there is but one truth: but among sundry truths, there is but one necessary to salvation; that wherein *the holy Scriptures* (as the Apostle saith) *are able to make us wise by the faith in Christ Iesus.* The keeper of this truth, and of the Scriptures in which it is treasured, is the Church; not of one City, but the Catholique Church; that is, the fellowship of Saints dispersed through the whole World. And it is not in deepe or difficult questions, but in this *necessary faith* or truth, wherein the Fathers (al-leaded by the Mistaker) justly require an exact and perfect unity among Catholique Christians. To be ignorant of this *faith*, or to erre in it, though unwarily, is dangerous: but to corrupt or contradict any part of it, though but in a word or syllable of moment, is (without Gods great mercie) damnable. The difference betweene the *Arrians* and the

E Catholiques

(b) Firmilianus
ap. Cypr. epist.
75. num. 5. *Aug-*
ust. ep. 86. *So-*
crat. Hist. lib. 5.
cap. ar.

2 Tim. 3 15.

Catholiques was but in one letter, the least in the Alphabet; yet never was the Church troubled with a more pernicious heresy. And many times the addition or alteration of one word or two in the confessiō of faith, had reconciled the Eunomians, Photinians, Sabellians, Macedonians, &c. with the Catholiques. But in this case, for the Catholiques to yeeld in a word or syllable, had beene to yeeld their cause and to betray the truth. Therefore worthily and truly said (k) S. Basil to the officer of Valent the Arrian Emperour, *not a syllable of divine doctrine must bee betrayed.* For though Faith bee sound in other respects, yet *one word* (saith (l) S. Greg. Nazianzen as truly) *like a drop of poison, may taint and corrupt it:* and (as (m) S. Hierome) *for such a word contrary to this faith* are Heretiques justly cast out of the Church.

But though faith be kept entire, yet if Charity bee wanting the unity of the Church is disturbed, her union dissolved. Schisme is no lesse damnable then Heresy. The old (n) Donatists did not onely unjustly separate from the Catholique

(k) Basil. M.
apud Theodor.
ect. Hist. l. 4. c.
17.

(l) Naz. Tract.
de fide.

(m) Hier. Apol.
3. adv. Rufi. cap.
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(n) Vide Optat.
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Catholique Church diffused through the World, but most unreasonably and arrogantly esteemed *their owne Faction to be the onely Christians*; hated and censured all of the Catholique Communion, as no better then Pagans; and appropriated to *themselves alone* all the benefits of Christ, and all the privileges of his Church. And accordingly in effect they renounced the society of all other Christians, vaunting that life and salvation was no where to be had but in *their assemblies*. And are not the Jesuiters of our times formally guilty of this Donatisme? Doe not the Zelots of Rome thus speake and think, of themselves and of all other Christians? Witnesse our Mistaker, and his Pamphlet; wherein his designe is to shew that Rome compasseth and containeth all Christendome, and that Christ hath no servants, the Church no members, but onely those that live under the Popes obedience.

Briefly, the Unity of the Church Catholique is not hindered by any diversity of opinions, or observations in her severall members; so long as the substance

of faith, and the bond of Charity is con-
served amongst them.

Ch. Mist. c. 5.

[III.] The Mistaker goes on.
Out of this one true Church no sal-
vation can be had.

Every terme is ambiguous ; and therefore the whole proposition true or false, as it may be limited. Salvation may be had either by the *ordinary* meanes, or *extraordinarily*. The Church notes either the *Catholique*, or *Particulars*. Hee may be in the one, who is outed by the others : and an *interiour* Communion may be without the *externall*. A Church may teach many truths, and so farre be *true* : yet by the addition of many errors and abuses become in regard of them a *false* Church. And it may be one in the *faith*, which is not at one (either with it selfe or other particulars) in *opi-
nions*. Lastly, a man may be out of a particular Church, either *actively*, by a voluntary separation (which is just or unjust according to the grounds ;) or *passively*, by exclusion or ejection being cast out by the Church : And that may be done

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done either *unjustly*; by ignorance, malice, faction &c. or *justly*; and this either by *suspension* for a time from the society of the faithfull, or by utter and finall *abdication* from the body of Christ. This may better appeare in particular instances.

Infidels are without the Church. They have no distinct knowledge of Christ, or explicite faith in him. Yet some (a) ancient Doctors, and many late (b) Roman writers are of opinion, (concerning *Pagans* before and since Christ;) that if their life be morally honest, by Gods extraordinary mercy, and the merit of Christ, they may be saved. For (say they) though God in his wisdom hath tied us to the ordinary meanes, he hath not tied himself. Let the Mistaker here compare their Charity with his. They hope well of honest Pagans: He rashly damnes the best part of Christians.

Againe, a beleever may be in no visi-

(a) *Justin M.* in Apol. utraque Clem. Alex. Strom. lib. 5, 6, 7. *Chrysost.* hom. 37. in Matth. &c.

(b) *Ludov.* *Wet* in Aug. de C.D. l. 18. c. 47. *Andred.* Oxthod. Explic. l. 3. ad axiom. 6. *Genes.* à Sepulveda. lib. 7. Epist. 1. ad Petr. Serranum. Franc. à victoria Relect. 13.

Aquinas, Lira, Abulensis, Bruno, Dionysius Carth. Arboreus, Durandus, &c. apud *Casal.* de quadr. jultit. lib. 1. cap. 12. *Cornelius Mon, Claudius Seysellus, Ambrosius Catharinus, Joan. Viguerius, Bened. Pertrius, Dom. Soto, Alph. Sabneron,* apud Franc. *Collum* de Animabus Paganorum lib. 2. cap. 24. vide eum lib. 5. cap. 7, 8, 22. *Sotus, Canus, Vega, Thom. Richerdus* apud *Greg. Val. T. 3.* disp. 1. qu. 2. punct. 4. § *Secunda* 200.

ble Church, and yet in a state of salvation. For first, the ancient Church, whilst she wanted the assistance of the Civill sword, used a very severe discipline, to containe her children in obedience, and to prevent scandals. Lapsed sinners were not restored to her peace, nor admitted into the *communion* of the faithfull, but with great difficulty; and after the sharpe penance of many yeares. But if any were guilty of crimes, such as *Tertullian* calls *non delicta sed monstra*, monstrous impieties, as Apostasy, Idolatry, Adulterie, Murther and the like; (c) shee utterly refused to absolve such persons, even at the last houre of their life, notwithstanding their repentance. Yet for their comfort, though they might not have her mercy, she doubted not but that they were capable of (d) Gods; and upon their true contrition might by him be pardoned and saved. Secondly, the Churches of those happy times so fairely corresponded in their amity and

(c) Concil.

Agob. can. 1, 2, 6, 7, 8, &c. *Agob.* *Litense* r. can. ult. *Albasp.* *Obs.* *serv.* lib. 2. cap. 4, 8, 9, 13, &c.

(d) Concil. *Valent.* 1. An. Ch. 374. can. 3.

Qui se profanis sacrificiis dæmonum, vel in celsâ lavatione polluerint—

agunt penitentiam usq; in diem mortis; non sine spe tamen remissionis, quam ab eo plenè sperare debebunt, qui ejus largitatem, & solus obtinet, & tam dives misericordiâ est ut nemo desperet. Deus enim mortem non facit, nec lætat in perditione vivorum: *Tom. 1. Concil. Gall. pag. 12.*

Ita ut...

justice,

justice, that (e) *whoſoever was excommunicated by one, was not received or abſolved by any other.* And hence it followeth that (f) *external communion*, even with the trueſt and nobleſt Churches, is not of abſolute neceſſity to ſalvation. When one (and ſo all) viſible Churches denied their peace in that age to ſome Sinners, yet they denied them not Gods pardon.

Befides, that a man may be (g) a true viſible member of the holy Catholique Church, who is not actually (otherwiſe then in vow,) a member of any true viſible Church, appeareth by theſe inſtances. The poore man in the Goſpell adhered the more cloſely to Chriſt, when he was caſt out of the Synagogue; which was then the onely true Church,

(e) *Concil. Nic. can. 5. Ab Episcopis uniuſcuſque provincie ſervetur ſententia ſecundum canonem, qui pronunciat, ut hi, qui ab aliis abſciliuntur, ab aliis non recipiantur.*

(f) *Poteſt quis eſſe in Eccleſia animo & deſiderio, quod ſufficit illi ad ſalutem; non tamen eſſe corpore ſive externâ & cōmuniſatione quæ propriè facit hominem eſſe de Eccleſiâ viſibili quæ eſt in terris. Bel. lib.*

3. de Eccl. milit. cap. 6. § *Reſpondeo.* & cap. 3. § *Denique.* divina providentia per nimium turbulentas carnalium hominum ſeditio- nes, expelli de congregatiōe Chriſtiāna etiam bonos viros. *Auguſt. de ver. relig. cap. 6.* In foro contentioſo & exteriori multi ſunt Excommunicati quoad Deum, qui non ſunt quoad Eccleſiam: & e contra multi Excommunicati quoad Eccleſiam, qui non ſunt quoad Deum, quia Eccleſia non iudicat de occultis. *Coſm. Philarch. de offi. Sacerd. Tom. 1. lib. 3. c. 4. p. 87.* Frequenter fit ut qui per Eccleſiam militantem foras emittitur, intus ſit beatus in Eccleſiâ triumphante; & cont. *à Gloſſ. in Extra. Joan. 22. Tit. 2. cap. 5. ſolutum in calis.*

(g) *Sæpe ſinit divina providentia per nimium turbulentas carnalium hominum ſeditio- nes, expelli de congregatiōe Chriſtiāna etiam bonos viros. Auguſt. de ver. relig. cap. 6.*

the Heathens being excluded, and the Christian Church being not yet founded. And with whom (of his owne rank) could *Athanasius* communicate in that generall Apostacy of Christendome? when that noble Champion stood single in defense of divine truth, (b) all his Brethren the other Patriarchs (not He of Rome excepted) having subscribed to Arrianisme, and cast him out of their communion.

(b) Vide Baron.
An. 357. Num.
44.

Voluntary and ungrounded separation from the Catholique communion is without doubt a damnable Schisme, yet may it be much mollified or malignified by circumstances. *Tertullian* was a man passionately zealous, even to superstitiō. It appeares in part by his Treatise *de Corona militis*: where he justifies the vanity and peevishnesse of a common souldier, who made scruple to weare on his head a Crowne of Lawrell, as if the Christian religion had forbidden it. And accordingly when the Church thought fit to remit a little of her anciēt rigor in the manner and time of her fasts, in the receiving of penitents after publique satisfactiō, in allowing second marriages, and

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and the like : *Tertullian* ill expounding this just relaxation to be a meere dissolution of good discipline, hence tooke occasion, (being also provoked by some calumnies and contumelies of the Roman Clergy) to fall off from the Catholics, to the party of *Montanus*, great pretenders to mortification; and in that separation (as it is likely) he dyed. Yet why may wee not hope that God pardoned the errours of his honest zeale, (i) his greatest fault being an excessse of indiscreet piety ? And if separation, such as hath been said, from all visible Churches, doe not exclude from heaven : much lesse doth a separation from the Church of Rome worke such an exclusion.

Whilest the Church of Rome stood in her purity, her amity and communion was very much esteemed (and deservedly) by other Churches : yet never esteemed by any to be of absolute necessity for salvation. Nor did Anti-

(i) *Nicol. Rigaltius* in præfat. Observat. ad 9. libros *Tertulliani*.

Quæ *Tertulliani* dicuntur hæreses, eæ vix aliud præcipiebant quàm martyria fortiora, jejunia severiora, castimoniam sanctiorum, nuptias scilicet unas aut nullas. In quibus quicquid peccavit, id omne virtutis amore vehementiore peccasse videatur. *Id. mox. ibid.* Verosimile est *Montani* dog-

ma quale extitit primordio quidem sui, Christianis antiquioribus probabili, *Tertullianum* tenuisse : non quale postea, quum sequacium quorundam imposturis & fraudibus acui Phrygiâ interpolatum, ab Ecclesiis catholicis despectui cepit.

quity

quity beleve that a separation from the Roman communion in some regards, (whether active or passive) did induce or implice a disunion with the Catholick Church, or a refection from Gods favour and Kingdome. Many proofes hereof might be alleaged: but these few which follow may suffice.

When Pope *Victor* withdrew his communion from the Churches of Asia for their Easter day, and Pope *Stephen* from those of Africa, Cappadocia, &c. for re-baptizing; their censures were much slighted, and their pride and Schisme, in troubling the peace of the Church, much condemned, by (k) men of the greatest note for learning and piety in those ages.

S. Austin himselfe, and with him 217. Bishops of Africa, and their Successours for a hundred yeares together, (if their owne (l) records be true) were all severed from the Roman communion, for maintaining the liberties of their Churches, against the pretensions and forgeries of the Sea of Rome, in the matter of appeales. Yet during that separation, many holy Soules were sent up unto

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(k) *Euseb.* lib.
5. cap. 23, 24.
sec. Latin.
Cyprian Epist.
74. 75.

(l) *Bonif.* 2.
Epist. ad Eulal.
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Eu. lib. 4. cap.
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§ *Ad Canon.*
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The fifth generall Councell condemned three Chapters, casually omitted in the Councell of Chalcedon: the Bishop of Rome at length consenting. Many Bishops of Liguria and Istria mistaking the Councels meaning, imagined the Councell of *Chalcedon* to bee thereby dishonoured. (m) Therefore in a full Synod of their owne, they renounce the communion of their owne Patriarch of Rome, and erect a new Patriarch at *Aquileia*; which was after translated to *Venice*, and there (in name at least) continues till this day. And the Bishops of Ireland on the same occasion (as (n) *Baronius* reports,) when they perceived that the Church of Rome did both receive the condemnation of the three Chapters, and strengthen the fifth Synod with her consent, they did all joyntly depart from that Church, and cleave to the Bishops of Italy and Africk in that cause. Whereby it appeares that they did not take all the resolutions of the Church of Rome for undoubted oracles; but when they thought

(m) *Sigon*, de Occid. Imper. lib. 29.

(n) *Baron.* Tom. 7. m. 566. num. 213.

thought that they had better reason on their sides, they preferred the judgement and communion of other Churches before it.

The most ancient Brittish and Scottish Bishops did so stily adhere to the Churches of *Asia* in their celebration of *Easter*, that they did on that occasion (o) depart from the Roman communion and refused reconciliation, when some Bishops on the Popes behalfe pursued and desired it of them.

(o) *Baron.* ad an. 604. num. 65. & ib. *Nota.* D. *Usher* of the *Relig.* of the ancient Irish. cap. 9, & 10.

Like Instances might be numberlesse. By all which it is cleare, that, of olde, a totall Communion with the Church of Rome (even in her good dayes) was not accounted so pretious and necessary, as is now pretended. On the contrary, men generally beleaved, that Christians might live and die in the peace of God, though they were at warre with the Pope; and keepe the unity of the Church Catholique, though they fell off or were cut off from that of Rome.

The degrees of communion with particular Churches may be many and different. The ancient *Catechumeni* and Penitents by degrees attained the spirituall

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rituall favours of the Church, being in some respects within her communion, without it in others. So in the punishment of sinners, the Church was wont to temper her censures according to the quality of offences. Her censure for the most part was *onely medicinall*, for the sinners benefit to reclaime him from evil; by suspending him from her society, the comfort of her publique prayers and Sacrament; not denying him her inward communion and Charity. Sometime it was a *mortall censure*, by Anathema, against malicious and incorrigible wickednesse. In the former shee intended to *purge the sinner*, by depriving him a while of her society; in the later to *purge her selfe*, by cutting him off from the body of Christ. And this *Tertullian* truly calls (p) *summum futuri judicii praejudicium*, a Sentence which will be verified in the last judgement, according to that of our Lord: (q) *Whosoever you shall binde on earth, shall be bound in heave.* Whosoever is thus cursed justly by the Church shal never have the benediction of God; unlesse hee make his peate by true and timely repentance.

Particular

(p) Apologet.
cap. 39.

(q) Matt. 18.
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(r) *Valent. in*
Th. 2.2. Tom.
3. disp. 1. qu. 1.
punct. 7. in
explic. quæ st.
§ Quibus eni-
bus. Omnino d
verè & Ortho-
doxè docetur
ad Summum
Pontificem
pertinere ex-
plicationem &
editionem
Symboli fidei,
id est, eorum
quæ à fidelibus
credi debent.
Quæ veritas
ulque adeo
continet sum-
mmi & caput
totius Christi-
anæ Religio-
nis, ut nemo
Catholicus esse
possit, qui il-
lam non am-
plectatur, ne-
que ullus sit Hæreticus, qui illam non neget.
Id. ibid. punct. 7. §. 40.
Postremo id ipsum. Ab exordio Ecclesie constat, controversias omnes
 de religione motas, ex D. Petri Cathedra fuisse judicatas: eosque ran-
 dem & solos communi Ecclesie judicio, Hæreticos esse impios, qui re-
 pugnant definitioni ejus Cathedre.

Particular Churches owe each to o-
 ther the mutuall offices of *love & com-*
munion (so farre as may be:)but they
 owe onely to the Catholique Mother of
 all Christians the duty of *obedience*. If
 then any Particular will deny to her E-
 quals, the acts and union of Charity, be-
 cause they deny (what they owe not to
 her) their subjection and service: this is
 an unsufferable and schismaticall arro-
 gance, whereof the Church of Rome
 hath now for many ages beene deeply
 guilty. Many other things are said a-
 gainst us: but surely the most capitall
 (r) Heresie and Schisme of Greeks, Pro-
 testants &c. is, that they refuse to bee
 commanded and governed by him who
 will needs bee perpetuall Dictator at
 Rome, and from thence give laws to all
 the world.

Communion with the Catholique
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 sured according to those different de-
 grees of union which men may have

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with Christ ; for upon this union that communion is founded. Christ may be considered either as a *King* or Ruler in regard of the whole *visible* militant Church : or as a *Saviour* and Head in regard of his *mysticall* body or his true spirituall members. Among the Kings liege people, that live in outward obedience to his Laws, some carry in secret, evill and disloyall affections to him, others love and obey him with the heart. So it is with our Lord. All that live within the pale of the Church, profess to honour him as their Prince and Governour, even though they deny the power of godlinesse, by hypocrisie or dissolution ; others constantly and unfainedly serve him in all the duties of holinesse. He rules them all as King, and they are his Subjects : but he is a Saviour onely to these latter, who live and die in his true faith and feare ; who are therefore living members of his mysticall body, to whom he communicates, by his Spirit, effectuall graces, spirituall motion, and eternall life. This blessed Company is said in Scripture (f) *to hold* the head, and is called (t) *the Church of*

(f) Col. 2. 19.

(t) Heb. 12. 23.

the

(u) Gal. 4. 26.

(w) Clem. Alex-
and. Strom.
lib. 7. pag. 514.
edit. Heinsii-
anx.

Εκκλησία
καλῶ, τὸ ἁ-
γιοσύνη καὶ
ἐκκλησίᾳ.
Et iterum
in fin. libr.

Εκκλησία ἐστὶν
ἐν ᾗ οἱ κατὰ
ἐκκλησίαν δι-
καιοὶ ἐκκλησι-
άζονται.

Orig. contr.
Celt. lib. 6.
p. 318. Græc.
Hæschel.

Εκκλησία σῶμα
ἐστὶν καὶ τὸ ὑπὸ
τῷ Θεῷ ψυχί-
μῳ. καὶ ἐν τῷ
σώματι τὸ σῶμα-
τος οἱ πιστεύον-
τες. Isidor. Pe-
lus. lib. 2. Epist.

246. Εκκλησία

ἐστὶν τὸ ἁγιοσύνη καὶ ἁγία, τὸ ἐκ ἐκκλησίας πίστεως καὶ πολιτείας ἀρίστης
συγκληρονομίας. Aug. de Bapt. cont. Donat. lib. 5. cap. 27. Ecclesiast.

veram intelligere non audeo nisi in sanctis & iustis. Et sic passim.

(x) 1 Pet. 3. 21.

the first borne who are written in heaven, and (u) the Mother of us all. When some of the Ancients speake of the Catholique Church, (w) many times they understand it in a strict notion; *onely for this fellowship of the Saints*, as it containes all and onely them that have spirituall union and communion with Christ as their Saviour. When Saint Cyprian compares the Church to Noahs Ark, the parallel runnes most fully and properly on the Church in this sense. For of the Ark and this Church it is true, *whosoever is within is saved; whosoever is without periseth*; neither of which perhaps is truly said of any visible Church. And thus (x) S. Peter seemes to apply that similitude, and sayes *the Ark was a type or representation of the inward Baptisme* or the Laver of regeneration, wherein the sprinkling of Christs blood purges the conscience and saves the soule. Communion then with this Church is no lesse necessary to Salvation, then union with

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Christ: nor can he have God for his Fa-
ther, who hath not his Church for his Mo-
ther. Which sentence S. Cyprian the Au-
thor(y) uses, not of the Church of Rome
(as the Mistaker seemes to beleve,) but
where he vehemētly disputes against it.

(y) Epist. ad
Pompeium,

Whosoever either wilfully opposes a-
ny Catholique verity maintained by
this Church, (or the Catholique visible
Church) as doe Heretiques; or perversly
divides himselfe from the Catholique
communion, as doe Schismaticques: the
condition of both these is damnable.
The Scriptures and Fathers cited here
by the Mistaker prove this & no more:
and therefore prove nothing against
Protestants, who never denied it,


We deny, that * Popery is any part of
the Catholique Church, or maintaines
any one Catholique verity. Wee deny
also, that Protestants are in any degree
dislinked from the Catholique Church,
or from the Church of Rome it selfe, or
from any Church or Christian on earth;
so farre as they communicate with the
Catholick. The contrary is easily & usu-
ally affirmed, but not so easily proved by
firme and convincing Arguments.

* What this
importeth, see
the next, §.
pag. 60.


F

Charity

Charity mistaken. *Cap. 6.*

2.  His unity is directly broken betweenne Roman Catholiques & Protestants, who are not both professors of this one Religion, or members of this one Church. For they differ in prime and maine points of faith : in which the Reformers have departed from the Church. The Protestants are not at unity among themselves, and therefore much lesse with Roman Catholiques. Their bitter contentions and speeches one against another, declare them to bee of different Churches and Religions. And hence it followes that Roman Catholiques and Protestants are not both saveab'e in their contrary wayes.

Answer, Sect. 3.

[I.]  He true difference betweene the Roman and Reformed Parts of the Church. [II.] Protestants have rejected nothing but Poperie, that is, *corrupt,*

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corrupt superadditions to the faith, confessed by learned Romanists to be doubtfull and unnecessary novelties. [I I I.] Errors and Abuses of Rome reformed by us, without Schisme. Those errors damnable: how, and to whom. [I V.] Of the dissensions of Protestants among themselves. They differ not in any point fundamentall.

[I.]



He (a) Protestants never intended to erect a new Church, but to purge the old; the Reformation did

a See D. Abbots True ancient Roman Catholique. Ch. 2. p. 81. & Ch. 3. § 3. p. 111. & p. 113, 114.

not change the substance of Religion, but onely cleansed it from corrupt and impure qualities. Wee preach no new faith, but the same Catholique faith that ever hath beene preached. Whatsoever is good and true in the Roman profession, wee approve. Wee have

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abandoned

abandoned nothing but *Popery*; which is no branch of Religion, but the shame and staine of it; nor any part of the Church, but a contagion or plague in it, which dangerously affected the whole body, though by Gods great mercy, the vitall parts kept out the poison. *Naaman* was still the same man, before and after he was cured of his leprosie: but a man before, distempered; after, sound and healthy. In the prime grounds or principles of Christian Religion wee have not forsaken the Church of Rome: wee leave her onely in her intolerable errors and abuses. Shee hath mingled with Gods Bread her own sowre leaven, and with good milk some drammes of poison. We have cast out onely this *poison* and *leaven*; and feed Gods people with the *true bread of life*, and the *sincere milk of his word*. Where the late Popes wander in by-paths, we leave them; that we may more safely walk with the olde good Bishops of Rome, *in the olde and good way*. And in the issue, that which distinguishes a true Papist from a true Protestant, is no more but this: the former will needs be a Roman, and the lat-

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The difference at this day betweene the Reformed part of the Western Church and the Roman, consists in certaine points which they of Rome hold for important and necessary articles of the Christian faith; which the Protestants cannot beleve or receive for such. Whereas contrarily, the things which the Protestants beleve on their part, and wherein they (b) judge the life and substance of Religion to be comprized, are most, if not all of them so evidently and indisputably true, that their Adversaries themselves doe avow and receive them as well as they. For they are verities cleerely founded upon Scripture, expressely acknowledged by all Ancient Councells, and Doctors of the Catholique Church, summarily delivered in their Symboles or Creeds, and unanimously received by the most part of Christians that have ever beene in the world. Such are the verities which make up the faith of Protestants: & which are (c) properly Catholique, having carryed the consent of all ages and Parts of the Church Universall. And if

(b) Voiez Vray
usage des Peres,
par Jean Dailé
Ch. 1.

(c) Semper, ubi-
biq; ab omni-
bus credita.
Linn.

(d) *Erasm.*
 Epist. ded. ad
 Arch. Warha-
 mum, Præfixâ
 2. Tomo E-
 pist. S. Hieron.
speaking of the
Apostles Creed,
faith; Nunquā
fuit sincerior
castiorq; Chri-
stiana fides;
quām cum uno
illō eoque bre-
vissimo Sym-
bolo contentis
esset Orbis. Vi-
de eundem in
Præfat. ad Hi-
lar. & in Para-
cles: ad Lector.
ante Edit. N.T.
an. 1519. Basil.

all other Christians could be content to keepe within these generall bounds, (d) the wofull Schismes and ruptures of Christendome (worthy to be lamented with teares of blood,) might the more easily be healed : and all the Disciples of the Prince of peace, blessedly united in an holy link of Faith and Charity, of Love and Communion.

The piety and wisdom of Antiquity did think fittest to walk in this latitude, and cleerely rested satisfied with the simplicity of such a Catholique confession. But no bounds of reason could ever limit the unbounded extravagancies and excesses of the Court of Rome. That *body of faith*, which the Ancients thought compleat enough, to them seemes defective. Therefore they have adjoynd to that olde Body many new Articles. And to those twelve, which the Apostles in their Creed esteemed a sufficient summary of *wholesome doctrine*, they have added many more in their *new Roman Creed*. Such are, for instance, their Apocryphall Scriptures and unwritten dogmaticall Traditions, their Transubstantiation and dry Com-
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munion, their Purgatory, Invocation of Saints, Worship of Images, Latine Service, traffique of Indulgences; and shortly, all the other new Doctrines and Decrees canonized in their late Synod of *Trent*. These (and the like) very vaine imaginations our Mistaker calls the *prime and maine points of Christian Religion*. Let him but change Christian Religion (as his Faction hath done) into the Roman faith; and he sayes true, hee is not mistaken. Upon these and the like new Articles is all the contestation betweene the Romanists and Protestants: while they are obruded on the one side as undoubted verities; and on the other side rejected as humane inventions, *cunningly devised* to advance ambition and avarice, without any solid ground or countenance of Scripture, Reason, or Antiquity.

The most necessary and fundamentall truths, which constitute a Church, are on both sides unquestioned: and for that reason (e) learned Protestants yeeld them the name and substance of a Chri-

the Reverend Bishop of Exeter. The very Anabaptists grant it. *Fr. Johnson* in his Christian plea pag. 123.

(e) *Iunius* lib. de Eccl. cap. 17
Falluntur qui Ecclesiam negant, quia Papatus in ea est. D. *Raim.* Thes. 5. negat tantum esse Catholicam, vel sanum ejus membrum. See the judgment of many other of our writers, in the Advertisement annexed to the *Old Religion*, by

(f) *August. de*
Donatistis;
 Non ideo se
 pient sanos,
 quia dicimus
 eos habere ali-
 quid sanum. De
 Bapt. contra
 Donat. lib. 1.
 cap. 8.

stian Church, though extreamely (f) de-
 filed with horrible errors and corrupti-
 ons. And if they had fairely propoun-
 ded their new opinions to be discus-
 sed by the learned, with reservation of li-
 berty in judgement and conscience, to
 themselves and others; they had erred
 much more tolerably, and much lesse
 disturbed the peace of the Church. But
 they are farre from this modesty and
 moderation. With unsufferable tyran-
 ny the prevailing faction amongst them
 presses them upon all Christians; as mat-
 ters of faith, not onely of opinion; not
 as disputable problemes, but as necessa-
 ry truths: having both canonized them
 in their Councell of *Trent*, with a curse
 against all gaine-sayers; and put them
 in their Creed by Pope *Pius* the fourth,
 who hath obliged the whole Clergy of
 Rome to affirme that Creed by their
 subscription and solemne oath; obliging
 also all Christians to beleieve it under
 paine of damnation.

In the latter ages before the Refor-
 mation, though the Court of Rome by
 cunning and violence had subdued
 many noble parts of Christendome un-
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der her yoake : yet the servitude of the Church and her misery was somewhat more supportable ; because these base and pernicious adjections were not yet the publique decisions or tenets of any Church, but onely the private conceits of the domineering faction. Yet still the best learned and (g) conscientious of Europe called (as loud as they could or durst) for a Reformation. Rome heard their complaints, and (h) *confessed them to be iust*, but still neglected them. This forced *Luther* and his associates to cry out more vehemently; not against the Church but her corruptions. Yet calmly, and without any thought or designe of separation at the

(g) Notissimæ sunt querelæ *Bernardi, Ochami, Marfilii, Clemægis, Aluari, Gersonii*, &c. de corrupto Ecclesiæ statu. vide *Spens.* in Tit. 1. Digest. 2.

(h) *Adrian. 6. PP.* Instruct. pro Franc. Chæregato, in *Asiatic. rer. expet.* pag. 173. Scimus in hac sanctâ Sede, aliquot jam annis, multa abominanda fuisse, abusus in spiritualibus, excessus in

mandatis, & omnia denique in perversum mutata. Nec mirum si ægritudo à capite in membra, à summis Pontificibus in alios inferiores Prælatos descenderit. Omnes nos, id est, Prælati Ecclesiastici declinavimus unusquisque in vias suas, nec fuit jam diu qui faceret bonum, non fuit usque ad nunquam. Subjecimus colla summæ dignitati ad deformatam ejus sponsam Ecclesiam Catholicam reformandam, &c. *Stapler.* Relect. Contr. 1. q. 5. Art. 3. Vix ullum peccatum cogitari potest (solâ Hæresi excepta) quo illa Sedes (*Romana*) turpiter maculata non fuerit, maxime ab anno 830. *He need not except Hæresie, into which Biel* (In Can. Miss. Lect. 27.) *grants it possible the Bishops of that Sea may fall. And Stella* (in Luc. cap. 22.) & *Almain* (L. 3. D. 24. q. 1.) and *Gabr. a Porta* a Jesuit now professor at *Burdeaux* (in 2. 2. c. 1. a 10. dub. 1.) cited by *Aurelius the Sorbonist*, (In octo causas Spongiæ præambulas. pag. 560.) *grants it freely that some of them did fall.*

first

(i) *Leo. 10.*

(k) Cum car-
pantur vitia, &
inde scandalum
oritur; ipse sibi
scandali causa
est, qui fecit
quod argui de-
bet, non ille
qui arguit *Bern.*
ad *Suggessum*
Abbat. S. Dio-
nyf. vers. fi-
nem Epist. 78.

(l) Non fu-
gimus sed fu-
gimur. *Rex Iac.*
in Epist. *If. Ca-*
saubon. ad *Per-*
rhan. Cardin.
Anathema: ijs
& diris nos ex-
pulerunt; quod
satis superque
nos absolvit.
Calv. Inst. l. 4.
c. 2, §. 6.

first. When lothe (i) Pope answers all their just complaints with unjust and violent censures. Because *Luther* and his favourers tell him modestly of his faults, wishing him to correct soule disorders; Hee therefore in a rage beates them out of doores, excōmunicates & chases them all out of his Roman communion. And his Successors take care to continue the Schisme. For yeerly each Maundy Thursday in the Bull called *Cane Domini*, all Heretiques are with great solemnity cursed into hell. By Heretiques, they meane all them that are not of the Roman obedience; and such as cannot beleeeve the vices of Rome to be good manners; or her new inventions to be Catholique, and (as our Mistaker will say) fundamentall doctrines. (k) Here is the true cause of this miserable Schisme in Christendome, and the just grievance of all Christians in the world besides their owne zelots.

[I I.] *Rome cast us out before we left her,* (l) as our late most learned Sovereigne truly observed. It is true when the first Reformers were driven out, they were

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not unwilling to be gone. And when they saw the Church of Rome in loue with her diseases, so as shee *would not bee cured*: (m) other Churches (who owed her amity but not obedience) used their just power and liberty, and reformed themselves (n) in provincially or Nationall Synods, confirmed by publique Authority. Yet with such a temperament of wisdom and Charity, (especially in the *Church of England*, whereof I especially speake) that they left the Church of Rome in nothing which makes her a Church; in nothing which she holds of Christ, or of Apostolique tradition; Not in any part of the Catholique faith, or Gods service such as is acceptable to him; not in a charitable affection to their erring and seduced brethren of that Church. For

m Though *Israel* transgressed, yet let not *Indah* sinne. *Hos. 4. 15.*
vide in eum loc. *S. Hieron.*
(n) *Gerson* de Concil. generali unius obedientie, part. 1. pag. 222. ult. edit. Paris. Nolo dicere quin in multis partibus possit Ecclesia per suas partes reformari, imo hoc necesse esset; & ad hoc agendum sufficient concilia provincialia. - But the good man complains this

was neglected: Heu desolatione desolata est omnis terra: quia nemo est qui recogitet corde, & omnes quaerunt quae sua sunt. *Conc. Tolet. 4. can. 3.* Si causa fidei est, aut quaelibet alia Ecclesiae communis, generalis totius Hispaniae & Galliciae Synodus convocetur, *416. M. in 1. D. 11. A. 9.* unicuique etiam particulari Ecclesiae licet id quod Catholicum est, promulgare, *Rome* her selfe added Filioq; to the Creed of a Generall Councell not onely without the consent of the Greeke Church, but they rebemently opposing it. vide Concil. Florent.

whilest

(o) Luc. 6. 28.

(p) 1am. 4. 12.

whilest they hate and curse us , we love and pittie and pray for them. We returne not curses againe: our (o) Lord hath taught us otherwise. All damnable and capitall Censures wee leave to him , (p) *who alone is able to save and destroy.*

Onely wee cannot , wee dare not communicate with Rome; either in her publique Liturgy , which is manifestly polluted with grosse superstition , as themselves in effect confesse by their severall pretended reformatiōs of it: or in those corrupt and ungrounded opinions which shee hath added to the faith of Catholiques. These abuses and errors deface the beauty , and taint the purity of divine truth : they make up the *Popery* of Rome , not the *Church*. In them our Communion is dissolved: but wee have still a true and reall Union with that and all other members of the Church Universall , in Faith and Charity.

(q) Mr Bedel.
28. H. ad. p. ca. 4.

The state of the Church under the Roman obedience, and that part which is Reformed, is very fitly (q) resembled to a field overgrowne all with weeds, thistles,

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thistles,tares,cockle:Some part where-
of is weeded and cleansed,some part re-
maines as it was before; which makes
such a difference to the eye,as if it were
not the same corne. But being better
considered,it wil be found all the diffe-
rence is from the weeds,which remaine
there, and here are taken away. Yet
neither here perfectly,nor every where
alike; but according to the industry of
our weeders, or conveniency of the
worke, with care of the safety of the
good corne. Those worthy Husband-
men that in these last 600 yeares have
taken paines in plucking up those per-
nicious weeds out of the Lords field,
and severing the chaffe from his graine,
cannot be rightly said in doing this,ei-
ther to have brought in another field,
or to have changed the auncient graine.
The field is the same,but weeded now,
unweeded then: the graine the same,
but winnowed now,unwinnowed then.
Such tares are all those Roman addi-
tions, which wee have rejected: which
the best learned of their owne confesse
in effect, to bee 1. *doubtfull* and per-
plexed *opinions*, 2. *doctrines unnecessary*
and

and forraigne to the faith, and 3. *novelties* unknowne to Antiquity.

1. *Doubtfull*. The Roman Doctors doe not fully and absolutely agree in any one point among themselves, but onely in such points wherein they agree with us. In the other disputed between us, they differ one from another, as much almost, as they differ from us. In each Controversie there is not onely variety but contrariety of judgements amongst them; and in conclusion nothing but perplexity and uncertainty. I appeale for prooffe of this to the famous Tomes of Cardinall *Bellarmin*; where in the front and stateing of every question, he hath with great diligence noted the contentions and contradictions of his Fellows.

2. They are confessedly *Vnnecessary and Superfluous*. For they confesse, that setting aside all matters controverted, the maine positive truths wherein all agree, are abundantly sufficient to salvation; and give direction sufficient to every good Christian both for his *knowledge* and for his *practice*; teaching him what to beleieve, and how to live, so as he

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he may be saved. For *Knowledge* first, it is confessed a very small measure of explicate knowledge is of absolute necessity. Some (a) Schoolmen think it needfull to beleieve onely so much of the Creed concerning Christ, as the Church solemnizeth in her Holidayes, his Incarnation, Passion, Resurrection, &c. Some require an explicate beleef of the whole Apostles Creed. And some (which goe highest) adde to that the *Nicen*, and *Athanasian*, to make a compleat beleever. The Jesuit (b) *Valentia* mislikes this *last imposition as too rigorous*, and seemes most to encline to the first most moderate opinion. And (c) *Bellarmin* is confident, that *the Apostles never used to preach openly to the people other things then the Articles of the Apostles Creed, the ten commandements and some of the Sacraments*: because (saith he) *these are simply necessary and profitable for all men: the rest besides, such as that a man may be saved without them*. Thus for matter of *beleefe*. Now secondly for matter of *practice*, they cannot except against any part of the publique service of God in our Liturgy. They will grant, I suppose, that God may

(a) Apud Greg. de Val. Tom. 3. in Aqu. disp. 1. qu. 2. punct. 4. v. *Iob. Bergomensis*. Concordant. Contrad. dub. 419.

(b) Vbi suprad.

(c) De verb. Dei, lib. 4. c. 11. initio.

may be worshipped without an image, nay that the interior and spirituall worship is most acceptable to him : That a Christian may comfortably, and with successe call upon God alone, by the only mediation of Christ, seeing the *(d)* worship and invocation of Saints was brought into the Church rather by custome then any precept: That inward repentance and confession of sinnes to God is of absolute necessity, not so their auricular * confession, and penall workes of satisfaction : That it is necessary to be really united to Christ by his Spirit, and our faith, and very comfortable to receive both parts of the Eucharist; but no way necessary to eat the flesh of Christ carnally in the Sacrament, or to want the Sacrament of his blood : That those prayers must needs be most fruitfull and effectuall, which are done with understanding and in a knowne language : That when a man hath constantly endeavoured with all his forces to obey God in all the duties of Piety and Charity, yet it is not amisse for him after all this to confesse himselfe *Gods unprofitable servant;* and his *(e)* safest course not to

(d) Sancti ex-
perunt coli in
Ecclesiâ. Uni-
versali, non tam
lege aliquâ
quam consue-
tudine. Bell. de
SS. Beat. lib. 1.
cap. 8. §. ult.

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cting from the
abuses of it, our
Church allows,
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joynes, in some
cases, as very
convenient for
the comfort of
afflicted con-
sciences.

(e) Bellar. de
Iustif. lib. 5. c.
7. §. sit 3. Propo-
sito. Tutissimū
est fiduciam to-
tam in solâ Dei
misericordiâ &
benignitate re-
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trust to his owne merits, but *wholly and solely to cast himseife on the mercy of God in Iesus Christ*. So then by the precepts and conduct of our Religion, a Christian is fully instructed in all necessary points of faith and manners, and directed how to live religiously, how to die comfortably: and all this, without any addition of Popery; and all this by the confession of Papists. Hence it follows, that by their owne confession the doctrines debated are unnecessary.

3. They are also confessed Novel-
ties. Themselves yeeld that *1400 yeares after Christ many learned men of their own* (a) *denied the Popes judgement to be infal-
libe, and his authority to be* (b) *above that
of a generall Councell*: the contrary be-
ing decreed in the late councells of *Con-
stance and Basil*, constantly defended by
the ancient *Sorbon*, and at this day by the
best (c) *learned in the Gallican Church*.
Many of them yeeld also, that (d) *Papall
indulgences are things unknowne to Anti-
quitie*. It is likewise (in effect) confessed,
that (e) *Leo 3.* (who lived 800. yeares
after Christ) *was the first that ever cano-
nized any Saint*: That *not any* (f) *one*

(a) *Gerson. Al-
main. Alphonsus,
Adrian. PP. 2.
apud Bell. de R.
P. lib. 4. cap. 2.
§. Secunda op-
inio.*

(b) *Cameracensis,
Gerson. Al-
main. Cusanus,
Panorm. Abulensis,
apud Bell. de
Conc. lib. 2.
cap. 14. init.*

(c) *Revison
du Conc. de
Trent. liur. 4.*

(d) *Durand.
Anton. Rossensis,
apud Bell. de
Indul. lib. 2.
cap. 17.*

(e) *Bellar. de
Sanctorum
Beat. lib. 1.
cap. 8. §. Dicit
plur.*

(f) *Greg. de
Val. in Thom.
tom. 4. disp. 3.
qu. 6. p. 2. §.
Terzid probatur.*

(g) Bellar de
Sacram. lib. 2.
cap. 25.

(h) Scotus 2-
pud Bellarm.
lib. 3. de Eu-
char. cap. 23.

(i) Lombard.
Sent. lib. 4. cap.
12. & Aqu. 3.
p. qu. 83. art.
1. in corp.

(k) Linden. Pa-
nopl. lib. 4. part.
2. cap. 56. §.
Hinc igitur:

Cassand. de
Commun. sub
utraque specie,
Albas. Observ.
Sac. lib. 1. c. 4.
(l) Nic. de Lyra.
in 1. ad Cor.
cap. 14. &
Cassand. in Li-
turgicis cap. 28.

(m) Polyd. Virg.
de Invent. lib.
5. cap. 13.

(n) Azor. Mor.
lib. 8. cap. 26.

Part. 1. §.
Agustin.

ancient writer reckons precisely seven Sa-
craments; the first (g) Author that men-
tions that number being Peter Lombard, and
the first Councell that of Florence : That
transubstantiation (h) was neither named,
nor made an Article of faith before the
Councell of Laterane : That Antiquity,
even till these (i) latter times beleaved
the sacrifice in the Eucharist to bee no other,
but the image or commemoration of our Sa-
viours sacrifice on the Crosse : That in
(k) former ages for 1200. yeares, the holy
Cup was administred to the Laity. And di-
vine service celebrated (l) for many ages,
in a knowne and vulgar language, under-
stood by the people : That (m) the Fa-
thers generally condemned the worship of I-
mages, for feare of Idolatrie; and (n) al-
lowed, yea exhorted the People with dili-
gence to read the Scriptures. Many more
confessions of this kinde might be pro-
duced.

If now the Mistaker will suppose his
Roman Church and Religion purged
from these and the like confessed *exces-
ses and novelties* : hee shall finde in that
which remains little difference of im-
portance, betweene us.

[III.] But

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[III.] But by this discourse the Mistaker happily may beleieve his cause to be advantaged, and may reply. If Rome want nothing essentiall to Religion or to a Church, how then can the Reformers justifie their separation from that Church, or free themselves from damnable Schisme? For surely to separate from the communion of the Church, without just and necessary cause, is a Schisme very damnable.

All this in effect is formerly answered. Yet to satisfie our Mistaker, (if it may be) we will here further say somewhat to the point, more plainly and distinctly.

There neither was, nor can be any just cause to depart from the Church of Christ; no more then from Christ himselfe. But to depart from a *Particular Church*, and namely from the Church of *Rome*, in *some doctrines and practises*, there might be just and necessary cause; though the Church of Rome wanted nothing necessary to salvation. I said *signanter*, in *some doctrines and practises*. For there is great difference between a *Schisme* from them, and a *Reformation* of

our selves. And it is one thing to leave the cōmunion of the Church of Rome, another to leave communicating with her in her errors.

Whosoever professes himselfe to forsake the communion of any one member of the body of Christ, must confesse himselfe consequently to forsake the whole. And therefore her communion we forsake not, no more then the Body of Christ, whereof we acknowledge the Church of Rome a member, though corrupted. And this cleares us from the imputation of Schisme, whose property it is, (witnesse the (o) Donatists and (p) Luciferians,) to cut off from the Body of Christ, and the hope of salvation, the Church from which it separates. And if any Zelots among us have proceeded to heavier censures, their zeale may bee excused, but their Charity and Wisdome cannot bee justified. Unlesse happily they intended not the Church but the Court of Rome: which two if any Roman Catholique cannot well distinguish, let him read the French Doctor *Peter Charren*, in his *third Veritie*,

(o) *August. de Unit. Eccles. cap. 13. Perisse dicunt de cetero mundo Ecclesiam, & in parte Donari in sola Aphrica remansisse. See more of this below.*
 (p) *Hieron. advers. Luciferian. initio Dialogi. Asserebant Luciferiani universum mundum esse diaboli, & ut jam familiare est eis dicere, factum de Ecclesia lupanar. Et mox. Vestra Ecclesia (Catholica) alloquens) Anti-Christi magis Synagoga quam Christi Ecclesia debet munerari.*

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tie, (q) where he likens the *Court of Rome* in that Church to a worme in an apple, and confesses all the maladies and miseries in the one to flow from the other.

But to forsake the errors of that Church, and not to joyne with her in those practises which we account erroneous, we are enforced by necessity. (r) For though in themselves they be not damnable, to them which beleeve as they profess: yet for us to profess (and to avow by oath, as the Church of Rome injoyne) what we beleeve not, were without question damnable. And they with their errors by the grace of God might go to heaven; when we for our hypocrisy and dissimulation, without repentance, should certainly be condemned to hell. It is the doctrine of the Roman Schoole, that *veniall* sinnes to him that commits them, not of subreption or a suddain motion, but of presumption that the matter is not of moment, change their kinde and become *mortal*. The like may be said of their errors. To him who in simplicity of heart beleeves and professeth them, and with-

ipsam esse Christi Ecclesiam existimantes, alia eorum qui noverunt non esse Catholicam.

(q) Charr. Verit. troisieme. Ch. 14. §. Mais les Schismatiques. Il faut. prudemment distinguer entre l'Eglise Romaine & la Court Romaine. Celle Court den-eu se coure, & se nourrit dedans ceste Eglise, ainsi que le ver dedans la pomme, comme aussi est elle née de sa gresse & de son abondance. C'est contre la Court Romaine, que Sainct Bernard. en tant de lieux, & autres Anciens ont crié & escrit. (r) Aug. de bapt. contr. Donat. lib. 1. cap. 4, & 5. Alia causa est eorum qui in istos Hæreticos imprudenter incurrun-

all feareth God and worketh righteousness, to him they shall prove veniall. Such an one shall, by the mercy of God, either be delivered from them, or saved with them. But he that against faith and conscience, shall go along with the streame to professe & practise the, because they are but litle ones; his case is dangerous and without repentance desperate.

We hope and think very well of all those holy and devout soules, which in former ages lived and died in the Church of Rome. For though they died in many sinfull errors; yet because *they did it ignorantly through unbeleef*, (f) not knowing them to bee either errors or sins; and repenting in generall for all their unknowne trespasses; we doubt not but they obtained pardon of al their ignorances. For it were an unreasonable incongruity to imagine, that the God of mercy should not be as ready to pardon errors of understanding, as wilfull impieties. Nay our Charity reaches further, to all those at this day, who in simplicity of heart beleeve the Roman Religion and professe it. But we understand *onely those*, who either have not sufficient

(f) Cyp. Epist. 63. Pam. num. 13. Si quis de antecessoribus nostris, vel ignoranter vel simpliciter non hoc observavit & tenuit, quod nos Dominus facere exemplo & magisterio suo docuit, potest simplicitati ejus de indulgentia Domini venia concedi: nobis vero non poterit ignosci, qui nunc à Domino admoniti & instructi sumus.

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sufficient meanes to finde the truth ; or
else such as after the use of the best
meanes they can have , all things consi-
dered , finde not sufficient motives to
convince their conscience that they are
in errour. But they that have *understan-*
ding and meanes to discover their errour,
and neglect to use them ; wee dare not
flatter them with so easie a censure. And
much lesse them , that dare professe the
Religion of the Church of Rome, when
they doe not beleeve it , or onely be-
leeve it, because some carnal or worldly
respect doth blinde or misleade their
understanding.

Wherefore , to that demand of our
Romanists, *If we beleeve their Religion to*
be a safe way to heaven , why doe we not
follow it? We answer, we beleeve it safe,
that is , by Gods great mercy not dam-
nable to some, such as beleeve what they
professe: but we beleeve it not safe , but
very dangerous if not certainly dam-
nable to such as professe it when they
beleeve, (or, if their hearts were upright
and not perversly obstinate, might be-
leeve) the contrary. The Iesuits and
Dominicans hold different opinions

touching *predetermination*, and the *immaculate conception* of the blessed Virgin: Yet so, that the Iesuit holds the Dominicans way safe, that is, his error not damnable, & the Dominicans hold the same of the Iesuits. Yet neither of them with good consequence can presse the other to beleeve his opinion, because by his owne confession it is no damnable error. For as the Dominicans might urge the Iesuits after this manner, so the Iesuits might returne it upon the Dominicans: and so the Argument being common to both, either it must conclude for both, (& so both parts of a contradiction must be true;) or else, (which is most certaine and evident,) it concludes for neither. And if for neither of them against the other, then by the like reason it is vaine for Papists to use it against Protestants. All false opinions are not damnable errors, to them that beleeve them: yet may they be so manifestly false, that there can be no wisdom in beleeving them. If one should beleeve, that twice two were not foure, all would confesse he held no damnable error: But if the same man should think

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think all men bound in conscience to be of his opinion, and urge them (as the Romanists doe us) that, by their owne confession there were no danger in his way, and therefore in wisdom they were to follow it; who would not laugh at his ridiculous folly? So if they have no better ground of their beleefe, then their Adversaries charitable judgement of their errours, they will be so farre from convincing their Adversaries of lack of wisdom, that themselves cannot escape the imputation of folly.

By all this it is evident, that although wee confesse the Church of Rome to be (*in some sense*) a true Church, and her errours *to some men* not damnable: yet for us who are convinced in conscience, that she erres in many things; a necessity lyes upon us, even under paine of damnation, to forsake her in those errours. Which is not so much a forsaking of her, as a purging of our selves. To cleanse some part of the Church from vile abuses, is not to goe out of the Church. If a Monastery should reforme it selfe, and reduce into practise ancient good discipline, when others would not,
in

in this case , could it with reason be charged with Schisme from others, or with Apostacy from its rule and order? Or as in a Society of men universally infected with some disease , they that should free themselves from the common disease, could not be therefore said to separate from the Society: so neither can the Reformed Churches (especially ours of England) be truly accused for making a Schisme from the Church, seeing all they did , was to reforme themselves; yet with resolution to continue in communion (as much as in them lay,) even with those parts of the Church, that would not doe so. Indeed if they of Rome could first make it appeare by any sound prooffe, either that the Church was pure and *needed no Reformation*; or that it is all one to *leave the communion of the Church* , and to cease *communicating with some Churches in their errors*; or lastly, that it is all one to *forsake the Church of Rome and to forsake the obedience to that Church* as it is now required ; then the crime of Schisme might with some colour be laid to our charge. But all these are groundlesse assumptions

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sumptions, talk'd of very freely and commonly, but such as never will be proved by any one Argument of validity.

In summe, wee can never be joyned with Rome, in such corruptions as make her Popish: but wee were never disjoyned from her in those maine essentiall truthes, which give her the name and essence of a Church. Whereof if the Mistaker doubt, he may be better informed by some late Roman Catholique writers, of milder judgement and temper: One of (t) *France*, who hath purposedly in a large Treatise proved (as He beleeves) the *Hugonots & Catholiques* of that Kingdome to be *all of the same Church* and Religion, because of the truthes agreed upon by both: And another of our owne (u) *Countrey*, (as it is said,) who hath lately published a large *Catalogue of learned Authors*, both Papists and Protestants, who are all of the same minde.

[III.] But he is perswaded, it seemes, that Protestants among themselves are not of the same Church and Religion. For he sayes, *their differences are many and*

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(t) *Examen pacifiquede la doctrine des Huguenotes à Caen. 1550.*

(u) *Syllabus aliquot Synodorum, Colloquiorum, Doctorum pro pace Ecclesie. Antwerp. 1628.*

materiall: and Luther with his followers, Schlusſelburgius, Grawerus, Hunnius, and their like, doe rigorously curse and condemne the Zuinglians and Calvinists. And some of their harsh censures to this purpose he transcribes out of Brierly; who, with a curious, and (I doubt) a malicious diligence, hath raked up their intemperate speeches.

For answer: first, the Protestants, especially we of the *Church of England*, acknowledge not any factious names of *Lutherans, Zuinglians, or Calvinists*; with which we are injuriously nicknamed by our Adversaries, as of olde good Orthodox Christians were called (a) *Cornelians*, and (b) *Cyrellians*, by the seditious followers of *Novatus*, and *Nestorius*. With * *Pacianus* wee profess, *Christian is our name, and Catholique our Surname*. We esteeme of *Luther, Zuinglius, and Calvin*, as worthy men: but wee esteeme them not worthy to be Lords or Authors of our Faith, or to lead our understandings captive. Both themselves were farre from affecting such divine honour; and we farre from bestowing it. We remember who said
of

(a) *Pbor. cod. 280. in Excerptis Eulogii ad fin. libri.*

(b) *A. A. Concilii. liab. Ephes. in Epist. legat. Schismat. ad suos in Epheso. pag. 287. edit. Bin. 1618.*

* *Pacianus ad Sempronian. Ep. 1. Christianus mihi nomen est & Catholicus cognomen. Il- lud me nuncupat, istud ostendit, hoc probor, inde significor.*

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of Christ, *Heare Him*, not heare them: and therefore though these mens reasonings may gaine our assent, their Testimony is at the best but probable. Wee beleeve not what they say, but what they prove. Much lesse can we endure, being once baptized into the name of Christ, to be marked with the name of any man, as with a note of our servitude. Gregory (c) Nyssen makes a fore complaint of his times; *The great and venerable name of CHRISTIAN* (saith he) *is neglected; men profanely divide themselves into humane appellations.* And hee laments the miserable ambition of many Sectaries, who surname themselves from their grand Seducers. His Brother (d) S. Basil gives instance in the *Marcionites* and *Valentinians*, (e) *Optatus* in the *Donatists*. So might wee in them that call themselves *Franciscans*, *Dominicans*, *Thomists*, *Scotists*, *Loiolits*, &c. To all these we say with (f) *Epiphanius*, *The holy Spouse of Christ beares onely her Husbands name.* And for us, as the same (g) *Epiphanius* and (h) *Nazianzen* speake, *Though we reverence S. Peter and S. Paul, yet we are neither Petrians nor Paulians,*

but

(c) Nyssen.
contr. Apollin.
τὸ μέγα καὶ σε-
βασμιον οὐνοῦ καὶ
ἁγίου

(d) Basil. in
Psal. 48.

(e) Optat. lib. 3.

(f) Epiphani.
hær. 10. in fin.

ὡς ἡ ἁγία ἐκκλη-
σία. καὶ ἐχρη-
σάμενοι ὀνομα-
σίαις, ἀλλὰ μὴ
τὸν τὸ ὄνομα
τὸ ἁγίου καὶ
ἁγίου.

(g) Id. hær. 42.

(h) Nazianzen.
orat. 31. in fin.

(i) *Lact.* lib. 4.
cap. 30.
Christiani esse
desierunt, qui
Christi nomi-
ne omisso, hu-
mana & exter-
na vocabula in-
duerunt.

but Christians. Our reason is that which we read in (i) *Lactantius*; They are no Christians, who seeke after forraine titles. And therefore we disclaime the name of Calvinists: we owe no service, we have no dependance upon Calvin or any other man, as Doctor or Master of our Faith. We owe him, and the rest of the first Reformers many thanks for their painfull labours, which shall remaine of honourable account in all posterity. We cannot blesse God sufficiently for such Instruments of his glory. Yet we doe not idolize their Persons, or adore their dictates and opinions, as if they were divine Oracles as the Romish zelots doe with their Pope. This were not to shake off our olde servitude, but to exchange it; and for one infallible Pope to set up many. Thanks be to God, among the many Idols which we have cast off, this Idoll of humane authority is one; which hath robbed God of much glory. That Doctor, who hath the command of our conscience, hath his chaire in heaven. We take up no opinions upon the credit of any of our Teachers, whom we censure as well

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as follow, and freely dissent from their judgement or approve it, when we have weighed it with reason. We love and honour them as our Friends; yet so, that we honour Truth, and love it above all Friendship.

Wherefore the jarres and divisions betweene the *Lutherans* and *Calvinists* doe little concerne the *Church of England*, which followeth none but Christ. Yet to speake somewhat in favour of them and of the truth: (*k*) their dissensions are neither *many* nor *so* *materiall*, as to shake or touch the foundation; easily reconcilable, if men of any moderation had them in handling. The bitter speeches of *Luther* none can excuse; and much lesse the virulent Pamphlets and Proscriptions of some of his Disciples, who in a preposterous imitation of his zeale are little lesse then furious. But the consequence of opinions must not bee measured by the passions or outrages of opinionate men. Two Brothers in their choler may renounce each other, and disclaime their amitie; yet that heat cannot dissolve their inward and essentiall relation. *There are some doubts and que-*
sions

*Arist. Eth. 1.
ὅτιον ἀρετῆς
τὴν ἀρετῆς*

(*k*) See *D.*
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Ch. 1.3. cap. 42.
the *Append.*
p. 819. & seqq.
ult. edit.

(l) *August.* de pecc. Orig. contr. Pelag. & Cælest. cap. 23. Sunt quæstiones, in quibus salvâ fide quâ Christiani sumus &c. *Vide eum* contr. Julian. Pelag. lib. 1, cap. 2. & Enchirid. cap. 59.
 (m) *August.* de Civ. Dei lib. 15. cap. 5. Proficientes nondumque perfecti, inter se pugnare possunt.
 (n) *Orat.* 3. de Pace, p. 220. edit. Paris.
 λογικῶς ἀλλὰ ὡς ὁπλιτῶς

stions (saith (l) *S. Austin*) wherein, without any damage, to that Faith whereby we are Christians, a man may be ignorant, or suspend his opinion, or conjecture amisse, through humane frailty. In such, what wonder if learned men varie in their judgements, especially seeing the best of men are here below but men at the best, obnoxious to numberlesse passions and infirmities; and (as the same (m) *S. Austin* sayes) *Not perfect, but proficient.* If Charity might still moderate in disputations of this nature, if truth were ever aimed at more then victory, if men contended for their opinions in a faire and manly fashion, that is, (as (n) *S. Gregory Nazianzen* advises) *with reasons without revilings*; then might they bee an exercise of great use and fruit for the discovery of truth. But this temper of wisdome and charity is rarely to bee found: it hath beene the miserable calamity of the Church in all ages, that the pride and confidence of *Some*, either too to learned in their owne opinion, or too to ignorant in other mens, hath caused these debates to degenerate into unworthy and scandalous contentions. The

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The contentions of Catholiques in the ancient Church; upon very trifling occasions, were so very bitter and intemperate; that they were with scorn objected by (o) Pagans, and derided in their open Theaters; much (p) lamented by men of modesty; though excused (q) by some as well as they could. Many times the ground of a violent quarrell was not reall but imaginary, upon a meere mistake of one anothers meaning. *Chrysostom* and *Epiphanius* agreed against the errors of *Origen*: but so passionately contended about the condemnation of his writings, (r) that they proceeded to mutuall imprecations one against the other: and God heard the rash desires of them both, the former dying out of his Bishoprick, and the other out of his Country. In like manner, *Cyrell* of Alexandria anathematized *Theodoret*, as favouring the Nestorian Heresy: yet quickly after (s) in the Council of *Chalcedon*, upon examination of the cause, *Theodoret* was absolved and declared Orthodox. (t) The Churches of the East and West on a vaine suspicion

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(o) *Cels.* apud
Orig. lib. 3.
Euseb. de vit.
Const. lib. 2.
cap. 60.
Chrysost. in 1.
ad Gal.
(p) *Cypr.* Epist.
8. *Basil.* Ascet.
lib. de Judic.
Dei. Nazianz.
Orat. 1. num. 14
Peluf. l. 4. epist.
55. Vide *Baron.*
an. 400 n. 51.
(q) *Peluf.* ib. &
Themist. apud
Socr. l. 4. c. 27.
(r) *Sozom.* lib.
8. cap. 15. *Phot.*
cod. 56.

(s) *Concil.*
Chalced. act. 8.
(t) *Nazianzen.*
orat. 21. in laud.
Athan. Hieron.
epist. ad Damas.
nu. 57. Tom. 2.

charged each other with Heresy; and had beene schismatically divided, if *Athanasius* had not cleared the seeming difficulty. The Orientalls professing to beleieve three *Hypostases* in the glorious Trinity, would not admit three *Persons*, and were therefore thought to be *Arrians*. On the contrary the Westerne beleieving three *Persons*, could not bee induced to confesse three *Hypostases*, and thereupon were taken to be *Sabellians*. Here was a great jealousy, grounded upon a great error; which *Athanasius* easily discovered, and restored againe their good amity, and intelligence: shewing, that they differed not in judgement, all meaning the same thing, and that *Hypostasis* on the one side, was the very same in effect with *Person* on the other.

This last example much resembles the divisions of the *Lutherans* and *Calvinists*, as they are called: who (especially, *the moderate of either side*,) differ rather in formes and phrases of speech, (u) then in substance of doctrine. The first and maine Controversy betweene them is that about *Consubstantiation*, which

(u) See D. Field
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which after occasioned that other of *Ubiquity*. (I omit the questions of Predestination, being no lesse debated in the Roman Schooles then in the Reformed.) In both these Controversies, the maine truth on both sides is out of Controversy; that Christ is really and truly exhibited to each faithfull communicant; and that in his whole Person, he is every where. The doubt is onely in the manner, *how* he is in the Symboles, and *how* in heaven & earth. Which being no part of faith, but a curious nicity inscrutable to the witt of man; wee should all here beleieve where wee cannot understand, and not fall a quarreling about that which wee cannot conceive. (a) *How or why are sawcy questions in divine mysteries.*

Their other differences in ceremony or discipline, are diversities without discord. (b) All wise men in the world have ever thought, that in such things each severall Church is left to her own judgement and liberty; so as shee keepe her selfe to the generall Apostolique rules of *Order* and *Edification*, and to the generall judgement and practise of the

(a) *Just. M.* in
Expos. Fid.

*αὐτὸς ἕως τοῦ
ἀποκρίσεως πρὸς
τοὺς διὰ λέγειν.*

(b) Vide *Ter-
tul. de Virg.
veland, cap. i.
Firmil. apud
Cypr. epist. 75.
August. Epist.
86. Socrat. hist.
l. 5. cap. 21, &c.*

Church universall. Though the body of Religion in diverse Churches & Countries be cloathed in diverse suits and fashions, yet for substance it may bee one in all.

In all these Contestations (as it commonly falls out, blessed be God!) they that are for *truth*, have ever beene for *Charity* and mutuall toleration: as appeares by their (e) published writings, all tending to pacification. *Luther* himselfe, though of a rough and vehement spirit, yet before his death, being tempered by milde *Melancthon*, (that honour of Germany) did (d) much relent and remit of his rigor against *Zuinglius*, and began to approve the good counsell of peace. And among the Lutherans, all are not of the same intractable disposition. As they in *Polonia* for instance; (e) where the followers of *Luther* and *Calvin* have long lived together, in a faire and brotherly concord and communion; notwithstanding their severall opinions, which they still retaine.

Since then our discords are of no higher degree, wee say as (f) *Prudentius*, a Christian Poet, of the unity of his

(e) Vide *Imii*
& *Parsi* scripta
Irenica.

(d) *Admon.*
Neustad. de lib.
Concord. cap.
6. pag. 236.

(e) Vide *Corpus*
Confess. & ibi
Polonie *Consen-*
sium.

(f) *Prudent.*
Iuxta S. ult.
— concordia
lata est, Sed
defensa fide;
quin & con-
cordia sospes
Germanam
comitata Fi-
dem, sua vul-
nera ridet.

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his times: *It hath beene a little violated,*
but is defended by Faith her sister ; in
whose company being safely come off, shee
laugheth at her wounds , as being easely cu-
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H3

Charity

Charity mistaken. Cap. 6.




Urthermore, the Protestants are properly Heretiques at least, if not Infidels. Heretiques, because they reject & disobey the judgment of the Catholique Church.

For it is not the matter or quality of the doctrine: But the pride of the man (who prefers his owne opinions before the decrees of the Church,) that properly makes the Heretique. The Heretiques, recounted by *S. Austin*, *Epiphanius* and *Philastrius* in their Catalogues, were condemned, not so much for their errors, (which were many of them not very materiall,) as for their contempt of the Church. *S. Cyprian* and the Donatists differed not in the matter of their error; but the obstinacy of the Donatists, and their disobedience to the Church made them to bee condemned for Heretiques, when *S. Cyprian* was absolved, because the Church in his time had not declared her selfe. And in like manner the Novatians were condemned on the same grounds.

Answer,

Answer. Sect. 4.

[I.] **O**F the nature of Heresy. The Church may declare and convince an Heresy, but cannot make any Doctrine heretical properly, unlesse it be such in the matter of it. [II.] The words Heresy, and Heretique very ambiguous. How commonly used by the Ancients. Of their Catalogues of Heretiques. [III.] S. Cyprian (though erring in the point of Re-baptization, justly absolved from Schisme and Heresy. The Donatists guilty of both. [IV.] And the Novatians of Schisme.

[I.]  Ut though wee doe agree in the substance of Religion with all true Christian Catholiques in the world ; yet all this cannot winne us the Charitable opinion of our Mistaker. For notwithstanding all this , hee beleeves us to be not onely Heretiques , but no better in effect then Infidells. And hee gives his *reason*, which he saies , *strikes at the roote and unanswerably convinces*. His custome is to give us onely words : it is well that he offers us reason , which we shall be ever willing to heare & consider of. His reason then. First wee are *Heretiques , because in many opinions wee disobey the Church ;* and Heresy properly consists not in the matter or quality of the false doctrine beleaved , but in the pride of him that maintaines it in contempt of the Church. Our faith then is defective, because wee beleieve not all that is commaunded by the Church. But 2. which is worse, we have no true faith at all; no,

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leeve. For though we firmly assent to ma-
ny truths, yet wee doe not beleeve them up-
on the onely true and infallible motive, or
upon the right ground, which is the reve-
lation of God, and the proposition of his
Catholique Church. The faith which re-
lies not on this ground is not any true
faith, but onely an humane opinion or per-
swasion.

Ans. If wee did not dissent in some
opinions from the present Roman
Church, wee could not agree with the
Church truly Catholique. But the Mi-
staker after his fashion, is ever begging
what will never be granted or proved,
that *his Roman Church is all one with the
Catholique.* What *Optatus* said of the *Do-*
natists (who arrogated to themselves a-
lone the name and priviledges of the
Church, exclusively to all others,) the
same say wee of the Popes part; *Vestra
pars quasi Ecclesia est, sed Catholica non est:*
Their Church is truly so called in some
sort, being a corrupt member of the Catho-
lick, but the Catholick Church it is not.

Optat. lib. 3.

The Catholique Church is carefull to
ground all her declarations in matters
of

(a) *August.* de Gen. ad lit. lib. 7. cap. 9. Omnes Hæretici Scripturas Catholicas legunt: nec ob aliud sunt Hæretici, nisi quod eas non rectè intelligentes, suas falsas opiniones contra earum veritatem per-
vicaciter asserunt. Idem habet Epist. 222.
(b) *Hier.* in Galat. cap. 5. Hæreticus est quicumque aliter Scripturam intelligit, quam sensus Spiritus S. flagitat, licet

de Ecclesiâ non recesserit. (c) Divinæ Scrip. integra & firma regula veritatis. Dist. 37, c. *Relatum.* *Gers.* de exam. doctrin. par. 2. confid. 1. Oper. par. 1. pag. 541. Scriptura nobis tradita est tanquam regula sufficiens & infallibilis pro regimine totius Ecclesiastici corporis & membrorum usque in finem seculi. — cui se non conformans alia doctrina, vel abijcienda est ut hæreticalis, vel ut suspecta & impertinens ad religionem prorsus est habenda. Vide infra Sect. 5. initio, ad lit. (f). (d) *Abmair.* in 3. D. 25. q. 1. Resolutio Ockham est, quod nec tota Ecclesia, nec Concilium generale, nec summus Pontifex potest facere Articulum quod non fuit Articulus. Sed in dubiis propositionibus potest Ecclesia determinare an sint Catholicæ — Tamen sic determinando, non facit quod sint Catholicæ, quum prius essent ante Ecclesiæ determinationem. Sic etiam *Turrocremata*, *Alphonsus*, *Adrianus* apud *C. m. lib. 12. cap. 8.* *Scotus* in 1. D. 11. q. 1. in fine. In nova Hæresi veritas prius erat de fide, etsi non ita declarata, *Bonavent.* in 7. D. 11. A. 1. q. 1. ad fin. Hæretici multa, quæ erant implicita fidei nostræ, compulerunt explicare.

make

of faith upon the divine authority of Gods written word. And therefore whosoever wilfully opposeth a judgement so wel grounded, is justly esteem'd an Heretique: not properly, because he disobeyes the Church; but because hee yeelds not to Scripture sufficiently propounded or cleared unto him. So saith (a) *S. Austin*, and (b) *S. Hierom* expressly. The best (c) learned in the Church of Rome confesse, that the Scripture was given as a sufficient and infallible rule for the government of the whole Church, so as any doctrine not conformable thereunto must either bee rejected as hereticall, or suspected as impertinent to religion. It is confessed also that the Church (d) hath no power to

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make any Article of faith, or to adde any thing to the doctrine of faith. Her duty is onely to (e) *explaine and declare* the truth according to *Scripture*, and from hence to draw all her conclusions. (f) For the Articles of the faith *cannot increase in substance, but only in explicatiō*. Hence it followes; that all necessary or fundamentall truth is contained in *Scripture*, which is the *rule* according to which the Church is to judge (g) of *truth and error*. Her declaration is onely to fetch out that truth which is *in* the *Scripture*: her exposition of the Text must not be an addition to it. It is a faulty and erroneous declaration, which in stead of declaring gives another and a contrary sense. Neither is any doctrine necessary or true, because the Church declares it such, but because it is such in it selfe by warrant of *Scripture*. If the Church walk not by *this rule*, (h) *she is*

five à Concilio, sive ab Ecclesiâ totâ. Vide Th 2. 2. q. 1. A 10. ad 1. (f) *Aquin. 2. 2. q. 1. A. 7. in corp.* (g) *κενὴς αὐτοῦ ὁ λόγος. Arist. lib. 1. de Anim.* See the learned *Answer to Fishers Relation* of his 3. Confer. p. 9. (h) *Mag. 1. D. 11. lit. C.* Qui prætergreditur fidei regulam, non incedit in viam, sed recedit à viâ. As the old *Donatists*: Quod volumus Sanctum est. *Ticonius Donatista* apud S. *August.* cont. Epist. Parmen. lib. 2. cap. 13.

(e) *Bellarmin. lib. 2. de Concil. cap. 12.* Concilia quàm definiunt, non faciunt aliquid esse infallibilis veritatis, sed declarant. *Oers. de err. circ. præcept. Non occides. part. oper. 1. pag. 406. ult. edit.* Papæ vel generale Concilium determinando de fide, nihil faciunt aliud, nisi declarare talia esse de fide. *Canus lib. 2. cap. 7.* Ingenue fateamur non esse nunc novas revelationes expectandas, sive a summo Pontifice,

(a) *August.* de Gen. ad lit. lib. 9. cap. 9. Omnes Hæretici Scripturas Catholicas legunt: nec ob aliud sunt Hæretici, nisi quod eas non rectè intelligentes, suas falsas opiniones contra earum veritatem perveraciter assentunt. Idem habet Epist. 222. (b) *Hier.* in Galat. cap. 5. Hæreticus est quicumque aliter Scripturam intelligit, quam sensus Spiritus S. flagitat, licet

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(e) Bellarm. lib. 2. de Concil. cap. 12. Concilia quàm definiunt, non faciunt aliquid esse infallibilis veritatis, sed declarant. Oers. de err. circ. præcept. Non occides. part. opus. 1. pag. 406. ult. edit. Papa vel generale Concilium determinando de fide, nihil faciunt aliud, nisi declarare talia esse de fide. Camus lib. 2. cap. 7. Ingenue fateamur non esse nunc novas revelationes expectandas, sive a summo Pontifice,

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out of her way. And in this byway scarce any Church hath wandred farther, then the Church of Rome, which hath defined or declared very many things to be fundamentall Truths or Heresies, which are nothing lesse : following herein no other rule but her owne fantasy.

As in Truth, so in Heresy, the Church may declare what is Heresy, shee may convince & censure it: but still according to her Rule, the Scripture. Neither is any doctrine Hereticall, because it opposeth the definition of (i) the Church, but because it opposes that Scripture, on which the Church grounds her definition. The doctrines of *Arius*, *Macedonius*, *Nestorius*, *Eutyches* were in themselves Hereticall, even before they were solemnly condemned in the 4. generall Councils.

[I I.] But, saith the Mistaker, *the Heresies mentioned by Philastrius, Epiphanius and S. Austin in their Catalogues, were many of them errours in themselves of no*

(i) *Alp. a Castro.*
l. 1. adv. Hæres.
cap. 8. Ecclesia
sua definitione
non facit ta-
lem assertio-
nem esse Hæ-
resim, cum eti-
am ipsa non
definivisset, ef-
fer Hæresis.
sed id efficit
Ecclesia, ut no-
bis per suam
Censuram pa-
teat illud esse
Hæresim—*ib.*
Idem dicitur
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great moment or importance: yet they were
all esteemed Heresies, because they were held
in disobedience to the Church. So likewise
the error of rebaptization was for the
matter of it the very same in S. Cyprian, and
in the Donatists: yet the Donatists were ac-
counted Heretiques for despising the iudge-
ment of the Catholique Church, & S. Cy-
prian not so, because hee conserved him-
selfe within the amity and communion of
the Church, Therefore properly & formally
he is an Heretique, that contradicts the defi-
nitions of the Church.

Ans^w. In all ages, almost, the impu-
tion of Heresy hath beene too too fre-
quent and familiar among Christians;
and in this age above all, wherein Chri-
stendome is so miserably broken into
numberlesse fragments and pieces. It is a
thing purely impossible for the lear-
nedst man in the World, exactly to re-
count all the severall Sects and subdivi-
sions of Christians, or such as pretend
to Christianity. And every Sect hath
some Zelots, so passionately in love
with their owne Opinions, that they
condemne all others, differing from
them, to be *Hereticall*. So there lives
not

not a Christian on earth ; who in the judgment of many others is not an *Heretique*. I speake not this in favour of any Heretique or Heresy justly so called, ancient or new. But surely as this imputation is a grievous crime where it is true: so it is no lesse grievous a calumny, if it bee ungrounded. And it is good counsell, which *(k)* *Alphonsus à Castro* gives, *Let them consider who pronounce so easily of Heresy, how easy it is for themselves to erre.* Very good advise, though *Alphonsus* himselve makes very little use of it, and forgets it too often.

As all Truth is not of equall moment or necessity, so all errors are not of the same malignity and danger. Every Heresy is an error; but *(l)* *each error is not Heresy*. What Heresie is properly, or what it is that makes an Heretique, is a thing either *meerly impossible, or extremely difficult to define*, in the opinion of *(m)* *S. Austin*: who promised and *(n)* intended a treatise purposedly of this matter, but his death or other thoughts

(k) Contra. Hæres. lib. 3. & lib. 1. c. 7. Qui tam leviter de Hæresi pronunciant, sæpe sicut suis ipsorum feriuntur sagittâ, utique in eam se iverunt, quam aliis perarabant.

(l) Aug. de Hæres. in præf. Non omnis error Hæresis est, quamvis omnis Hæresis errore aliquo. &c. Id. alibi Errare possum, Hæreticus esse nolo. *Bellar.*

lib. 3. de Euchar. cap. 8. §. *Ac primum.* Hæresis est, cujus contraria est veritas fidei à Deo revelata. *(m)* Quid faciat Hæreticum, regulari quâdam definitione comprehendi, sicut ego existimo, aut omnino non potest, aut difficilimè potest. Id. ubi supra: *(n)* In fine libri ad *Quodvultdeum*.

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prevented that tho Catalog use the their ex very larg distingu row. W ved to approve they cal red from cause it of the C many ci

1. S. *Quodvultdeum* nions of Every Heresy, the Ch

2. T. *lastrius*, his Cat judgem Theref many by the

o in the prevented him. But it is most evident, that those (o) ancient writers in their Catalogues (and elsewhere) doe not use the words, *Hereſy* or *Heretique*, in their exact or proper notion, but in a very large and generall ſignification, not diſtinguiſhing betweene *Hereſy* and *error*. Whatſoever opinion they conceived to bee contrary to the common or approved opinion of Chriſtians, that they called an *Hereſy*; becauſe it differed from the received opinion, not becauſe it oppoſed any formall definition of the Church. This may appeare by many circumſtances.

1. S. *Auſtin* was deſired by his Friend *Quodvultdeus*, to ſet downe all (p) opinions of *Heretiques* differing from truth. Every falſe opinion is not properly an *Hereſy*, or condemned by a definition of the Church.

2. The ſame Author ſaith of (q) *Philasſtrius*, that hee ranked many things in his Catalogue of *Hereſies*, which in his judgement were not truly ſo named. Therefore either *Philasſtrius* ſet downe many *Hereſies*, not defined to bee ſuch by the Church, or elſe S. *Auſtin* ſhould

be

(o) *Bellar. de Script. in Philasſtrio*. Obſervandum eſt multa a *Philasſtrio* inter *Hæreſes* numerari, quæ verè *Hæreſes* non ſunt. *Dion. Petau. Animad. in Epiphani. initio de Interſcript. opeus*. *Hæreſis* non eſt latiffimè ab *Epiphaniſio* uſurpatur, nec ad *Theologorum* normam vocabuli iſtius uſus exigendus eſt.

(p) *Proſat. l. de Hæc. ad Quodvultdeus*. Petis exponi, omnia omnino quibus à veritate diſſentiant.

(q) *Hæc. 80.* Alias ipſe commemorat, quæ mihi appellantur *Hæreſes*, non videntur.

be an Heretique, who denied them to be Heresies after the Church had defined them.

3. Lastly, he notes that *Philastrius* & *Epiphanius* differ in the number of their Heretiques, because they differed in their judgement of Heresy; (r) *that seeming an Heresy to the One, which seemed not so to the Other*. Himselfe differs from them both, professing the reason to bee, because it is hard to agree upon the true nature and definition of Heresy. He was not then of our Mistakers opinion, that the definition of the Church is that which makes an Heresy.

The like difference may bee observed in the Writers of the Roman Church. (s) *Alphonsus à Castro* often taxes the *miserable errors*, as he calls them, of *Guido Perpinianus*, *Bernardus de Lucemburgo* and others in their *Catalogues of Heretiques*, and in their judgement of Heresy, wherein he thinks them many times mistaken. And will the Mistaker say, that all the Heresies recounted by * *Alphonsus* himselfe, *Prateolus*, and the like, were errors publicquely condemned by the definition of the Church?

(r) *August. ib.*
proculdubio in
ea questione
ubi disputatur,
quid sit *Heresis*,
non idem vide-
batur ambo-
bus, &c.

(s) *Alph.* in
Præfat. & l. i.
cap. 9. Patet
miserè errasse
*Bern. de Lucem-
burgo* Hæreti-
corum Catalo-
gum descri-
bentem.

* *Erzv. Tom.*
19. ad an. 1534.
num. 96. p. 897.
Card. Cajetani,
*Gabriel Prateo-
lus* & *Alphonsus*
de *Castro* in
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It is true, when the Church hath declared her selfe in any matter of Opinions or of Rites, her Declaration obliges all her Children to peace and externall obedience. Nor is it fit or lawfull for any private man to oppose his judgement to the publique. He may offer his contrary opinion to bee considered of, so he doe it with evidence (or great probability) of Scripture or reason, and very modestly, still containing himselfe within the dutifull respect which hee owes. But if he will factiously advance his owne conceits, and despise the Church so farre, as to cast off her communion: hee may be justly branded and condemned for a Schismaticke, yea and an Heretique also in some degree, and *in foro exteriori*; though his opinion were true, and much more, if it bee false.

[III.] And this was it that made one great difference betweene *S. Cyprian* and the *Donatists*, though they agreed in the error of Rebaptization. For the *Donatists* had other errors more grosse and dangerous, and even amounting to Heresy in the matter of them, whereof

S. Cyprian was no way guilty, as shall appear. *S. Cyprian* was of opinion that all *Heretiques* returning to the Catholique Church ought to be rebaptized. *Stephen* at the same time Bishop of Rome held the direct contrary, that no *Heretiques* should be rebaptized. Both of them erred, and both said true, in some sense. The ambiguity of the word *Heretique* deceived them. For the Catholique Church, afterwards in the Councell of *Nice* declaring her selfe in that Controversy, distinguished of *Heretiques*, and decreed that (s) *Some* should not be rebaptized, but received with a simple benediction; and that (u) *Others* should be. But the disposition and carriage of *Stephen* and *Cyprian* in this busines was very different, & very remarkable.

Stephen in a violent heat (w) excommunicates all the Bishops of *Cilicia*, *Cappadocia*, *Galatia*, &c. because they were not of his minde. When they sent some Bishops of their Company to him fairely to treat of the matter, He (x) forbids them to be received into any house or harbor. He uses *Cyprian* with termes of reproach, calls him (y) *false Christ*, *false Apostle*

(s) *Concil. Nic.*
Can. 8. Cathari

(u) *Pauliani*,
st x seu Samo-
sateniani *ibid.*
Can. 9. & *Conc.*
6. in *Trull.*
Can. 95.

(w) *Enseb.*
Hist. l. 7. cap. 5.
sec. Græc. edit.

(x) Vide *Pir-*
miliani Epist.
inter Epist.
Conc. eccl. ad fin.
(y) *ibid.*

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Apostle, deceitfull Worker. With Stephen agreed his Italian Bishops.

On the other side, notwithstanding this Declaration of the Bishop and Church of Rome in this Controversie, S. Cyprian (a) persisted in his opinion; and with him 80. Bishops of Africa, Synodically assembled at *Carthage*, besides those other of the East. For in that age men did not beleieve, that the Roman Church was infallible, or that it was Heresie to dissent from her judgement, or not to submit to her authoritie. But the behaviour of Cyprian was full of sweetnesse and modesty. He delivers his owne firme opinion; but withall (b) professes, that *he meant not to pre-*

etiam ipse faterur in Epist. ad Pompeium, ubi arguit Stephanum Papam erro-
ris. Et tamen Cyprianus semper est habitus in numero Catholicorum.
(b) Cyp. Epist. 72. ad Stephan. Quâ in re, nos vim nemini facimus, nec le-
gem damus; cum habeat in Ecclesiæ administratione voluntatis suæ arbi-
trium liberum unusquisque; Præpositus. Id. Epist. 73. ad Iubaianum in fine.
Hæc breviter pro nostra mediocritate rescripsimus, nemini præscribentes
aut præiudicantes, quod minus quisque; Episcoporum, quod putet, faciat, ha-
bens arbitrii sui liberam potestatem. Nos, quantum in nobis est, cum Col-
legis & Cœpiscopis nostris non contendimus, cum quibus divinitam con-
cordiam & Dominicam pacem tenemus. Et max. Servatur à nobis pa-
ter ac firmiter Charitas animi, Collegii honor, vinculum fidei, & concor-
dia Sacerdotii. Id. in Præf. Concil. Carthag. Superest ut de hac re Singuli,
quid sentiamus, proferamus: Neminem iudicantes aut a jure communio-
nis aliquem, si diversum senserit, amoventes. Neque enim quisquam nostrum
tyrannico terrore ad obsequendi necessitatem Collegas suos adigit.

(a) Bellar. l. 2. de
Concil. cap. 5.
Constat Con-
cilium Papam
cum nationali
Concilio om-
nium Episco-
porum Italix,
statuisse non
debere Hæreti-
cos rebaptizari,
& eandem sen-
tentiam postea
approbasse eti-
am Stephanum
Papam, & ius-
sisse ut Hæreti-
ci non rebap-
tizarentur. Et
simul constat
Cyprianum con-
trarium sensisse
& mordicus de-
fendisse id quod

scribe or give laws to any ; that every Bishop might freely follow his owne judgement; that he would not contend with any of his Collegues about this matter , so farre as to breake divine concord and the peace of our Lord ; that he was farre from judging or censuring any of his Brethren, or cutting off from his communion any that were of a different minde : that in such cases none ought to constrain his Collegues by tyrannicall terror (therein glancing at the procedures of Stephen,) to a necessity of beleeving or following what he thinkes meet. This modestie and Charitie is very often and very deservedly commended by (c) S. Austin; who upon this ground frees that holy Martyr from Schisme , (and much more from that Heresie) whereof the Donatists after him were deeply guilty.

(c) Aug. de Bapt. cont. Donat. l. 1. c. 18. & l. 2. c. 1, 2, 3, 4. & 10. l. 3. c. 1. & 3. l. 4. c. 10. l. 5. c. 17. l. 6. c. 6. & Epist. 48. & passim.

For the Donatists pursued and maintained their errour with extreame pride, faction, and fury. They dissented without reason not onely from the Roman or African Particular Churches, but from the great and grave Councell of Nice, representing the whole Catholique Church. They separated from the

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Communion of all other Christians, charging (d) them with false crimes whereof themselves were guilty. They vaunted that (e) *Christ had no Church on earth, but in the part of Donatus*; and that *Salvation could not be found but in their Assemblies*. They esteemed Catholiques to be *no better than* (f) *Pagans*, (g) *hated them, disdained to salute them*, (h) *washed their Church-walls and their vestments, broke their Chalices, scraped their Altars*, pretending that all were polluted by the very touch of Catholiques. (Is not much of this *Donatisme*

(d) *Aug. Epist. 172. Soletis nobis obijcere, non solum in nostris crimina non probata, sed potius in vestris probata. Id. l. 2. de Bapt. cont. Donatist. c. 6. vestros fuisse Traditores manifestissimarum gesta testantur, Optatus l. 1. Omniaque in Traditores & Schismaticos dici potuerunt, Parmeniane, vestra sunt. Vide Gesta pignationis Felicis. (e) Optat. lib. 2. Ecclesia una est. Eam tu, frater Parmeniane, apud vos solos esse dixisti. Et post. Nitimini suadere hominibus apud vos solos esse Ecclesiam. Vide Aug. Epist. 50. & 161. (f) Optat. l. 3. Verba seductionis vestre sunt, Attendite post vos, Redimite animas vestras. Vestrum est dicere hominibus Fidelibus & Clericis, Estote Christiani. Et unicuique dicere, *Cui Sei*, aut *Caia Seia*, adhuc Paganus es aut Pagana. Idem l. 4. Vester sermo est, quem ad pacis filios habetis, dum dicitis, peristis; attendite post vos, perit anima vestra. Aug. Enarr. in Ps. 33. conc. 2. ad fin. Isti qui dicunt, non estis Fratres nostri, Paganos nos dicunt: Id. de Bapt. cont. Donat. l. 2. c. 7. Consule anime tue, aunt, esto Christianus. O improbam rabiem, quum Christiano dicitur, esto Christianus! (g) Optat. lib. 4. Vos odio nos habetis, Fratres utique vestros. Auditorum animis infunditis odia, ininimicitias docendo suaderis, docentes ne *Aze* dicant cuiquam nostrum; tollunt commune inter homines salutationis officium. (h) Optat. l. 6. Rastis Altaria, fregistis Calices, lavistis Pallas, parietes & inclusa spacia salis aqua spargi precepistis. Ad Aggeum Prophetam video vos velle confugere, ubi scriptum est, *Que tetigeris pollutus, polluta sunt.**

to be found at this day, in some that pretend themselves to be the onely Catholiques? They may doe well to looke to it.)

(i) *Optat. l. 7.*

Vos jamdum in communionem nostram volumus recipere, quia vos illo tempore non peccastis, sed Principes vestri.

(k) *Optat. l. 5.*

Et apud vos & apud nos una est Ecclesiastica conversatio, communes lectiones, eadem fides, ipsa fidei Sacramenta, eadem mysteria.

Et l. 1. Idco post vos non emendamus, quia & apud nos & apud vos, unum est Sacramentum *Aug. Epist. 164.*

Sacramenta, quae non mutantur a nobis. Et *Id. Epist. 48.* In multis estis nobiscum, in Baptismo, in Symbolo, in ceteris Dominiis Sacramentis. *Id. contr. Epist. Parmen. l. 2. cap. 13.* Sicut Baptismus in eis, sic ordinatio mansit integra, quia in praecisione fuit vitium, non in Sacramentis, quae, ubicumque sunt, sancta sunt.

For this unworthy contempt of the Catholique Church, those wretches were worthily accounted schismaticques in the highest degree: And Heretiques also for depying the Church to be Catholique, by their restraining of it to a corner of Africa. But because the most of them erred out of a well meant zeale, being seduced by their Guides, and so *Haereticis credentes* rather then *Haeretici*, (according to *S. Austins* distinction, *De utilitat. Cred. cap. 1.*) and rather (i) continuing in the Schisme, then Authors of it; and because the worst of them in the midst of their Schisme, and Heresie retained the (k) substance (for the most important parts) and Sacraments of our Religion: Therefore the Catholiques much more mildly judged of them then of the followers of *Arius*, *Eunomius*,

or the like, expressly (l) severing them from such capitall Heretiques as erred in the prime & most fundamentall Verities, concerning the Deitie, the Incarnation of Christ, &c. They requited all their hatred with good will, acknowledged them to bee their (m) Brethren, loved (n) and pittied and prayed for them. Though the peevish Schismaticques did

(l) *Optat. lib. 1.* Bene clausisti hortum Hæreticis frater *Parmeniane*, bene subduxisti anulum iis, vobis vero Schismaticis, quumvis in Catholica non sitis, hæc negari non possunt quia nobiscum vera & com-

munia Sacramenta traxistis. *Et mox.* Quid tibi visum est hæc & vobis voluisse negare, quos Schismaticos esse manifestum est. *Et statim.* Volebam ut soli damnarentur Hæretici: quantum in te est & jam vos ipsos cum eis una sententia ferire voluisti. *August. Epist. 164.* Non obijcimus vobis nisi Schismatis crimen, quod etiam Hæresin male perseverando fecistis. (m) *Aug. in Psal. 32. Conc. 2. ad fin.* Velint, nolint, fratres nostri sunt. Vide eum etiam contr. Donatist. post Collat. cap. ult. *Optat. lib. 1.* Quamvis Donatist. nos odia habent & execrentur, & nolint se fratres nostros dici, tamen nos recedere à timore Domini non possumus. Sunt sine dubio Fratres nostri, quamvis non boni. Quare nemo miretur, eos nos appellare fratres, qui non possunt non esse fratres. *Et mox.* Non sint Collegæ si nolint; tamen, ut supra diximus, fratres sunt. Frater igitur meus *Parmenianus*, & sic possim. *Id. lib. 4. initio.* Si tu non vis esse frater, ego esse incipio impius, si de nomine isto tacuero. Estis enim fratres nostri, & nos vestri. *Et statim.* Vos nobiscum, id est, cum fratribus vestris, pacem habere non vultis. Non enim potestis non esse fratres quos iisdem Sacramentorum visceribus una mater Ecclesia genuit, quos eodem modo adoptivos filios Deus pater excepit. (n) *Aug. Epist. 166.* Concordare nobiscum fratres, diligimus vos; hoc vobis volumus quod & nobis. *Id. Epist. 68.* Nos cum magnâ dilectione servamus vestres illæsos; legimus illis loca, quibus ipse error convincitur, qui fratres à fratribus separat. *Optat. lib. 4.* Oramus pro vobis quia volumus: & vos pro nobis & cum non vultis. Vides, frater *Parmeniane*, sancta germanitatis vincula inter nos & vos in totum rumpi non posse.

(8) *Aug. Cont. lit. Pet. l. lib. 2. cap. 1. 8. Petili- anus dixit: Venite ad Ecclesiam populi, & aufugite Traditores, si perire non vultis. Nam ut facile cognoscatis, quod eum ipsi sint rei, de fide nostra optimè judicant; Ego illorum infectos baptizo, illi meos recipiunt baptizatos. Quod omnino non facerent, si in Baptismo nostro culpas aliquas agnovissent. Videte ergo, quod damus, quàm sit sanctum, quod destrucere metuit sacrilegus inimicus.* *Id. cont.*

Crescon. Gram. lib. 1. cap. 21. Intentio tua est, in parte Donati hominem potius baptizari oportere: hanc intentionem hinc probare conatus es, quod etiam Nos esse illic Baptismum non negamus. Id. ibid. lib. 4. cap. 4. Queris à me, à quo te baptizari conveniat, utrum ab eo potius quem & ego Baptismum habere confirmo, an ab eo quem tuus hoc non habere contendit. Vide eundem, de Bapt. contr. Donatist. lib. 1. cap. 10. & 11.

much abuse this Charitie of good Catholiques towards them. For hence they tooke occasion to argue in favour of their Schisme and Heresie: as if their Adversaries by their owne confession did justifie it and them: reasoning thus, or to the like purpose: (o) *Your selves* (said they to the Catholiques) *confesse our Baptisme and Sacraments and Faith* (for the most part) *to be good and available; We deny yours to be so, and say there is no Church, no Salvation amongst you. Therefore it is safest for all to joyne with us.* Doe not the Romanists at this day in the very same manner abuse the Charity of Protestants? And is not this directly that Charme, wherewith they worke so powerfully upon the spirits of simple people? Our answer is the same which *S. Austin* opposed to the Ancient *Donatists* in the places cited.

By the way: from that favourable

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judgement and opinion which good Catholics in that age had of the Donatists, esteeming them to bee their Brethren, notwithstanding their Schisme and Heresie, these Corollaries may be probably deduced.

1. It seemeth that an Hereticall Church (wherein some Heresy is publicly maintained by the Guides and Pastors of it,) is in some kinde the Spouse of Christ, and bringeth forth (p) Children to God, and Brethren to the Orthodox beleivers. Especially, if She baptize her Children in the name of the Trinity; as did the Donatists.

2. It seemeth, that even in an Hereticall Church Salvation may be had; as a child may be borne in a plaguy house, and may live, though he have a running botch on his body. In such Churches the very ignorance and simplicity of the Vulgar is a preservative to them against the poyson; more hopes of them then of the Learned.

3. It seemeth to some (q) men of great learning and judgement (*but herein I had rather leave the Reader to his judgement, then interpose mine owne*) that all who

(p) *Augst. de Bapt. con. Don. l. 1. c. 10. Ecclesia Catholica etiam in communione nobis diversorum ab unitate separatis, per hoc quod suum in eis habet, ipsa utiq; generat Filios Christo per Baptismum.*

(q) *Mr. Hooker lib. 3. §. 1 Th. Morton of the Church. cap. 1. §. 4. & cap. 7. §. 10.*

who professe to love and honout Jesus Christ, (though it be in much weaknesse and with many errorrs, yet) are in the visible Christian Church, and by Catholiques to be reputed Brethren. Or to the same purpose; wheresoever (say they) a company of men do joyntly and publicly professe the substance of Christian Religion, which is, *Faith in Iesus Christ the Sonne of God and Saviour of the world, with submission to his doctrine in minde and will*: there is a Church wherein Salvation may be had, notwithstanding any corruption of judgement or practice; yea although it be of that nature that it may seeme to fight with the very foundation, and so hainous as that in respect thereof the people stained with this corruption are worthy to be abhorred of all men, & unworthy to be called the Church of God.

For further illustration and prooffe of this opinion, these things are said.

I. For illustration of it: their meaning is more fully explained in these propositions.

1. *A Church wherein salvation may be had*, they account every Congregation wherein

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wherein there are meanes, by which any within it may obtaine salvation and life: because every such Congregation is a companie of men called by God from the damnable estate of the world, in which there is no ordinarie meanes of salvation.

2. In every such Church, the more pure and full it is in the profession of *reveiled truths*, the more readie and easie is their way to heaven: because by such profession they do honour God the better, whose truth it is, and are better directed to doe him acceptable service. And the more that any Church doth swarve from reveiled truths, the more dangerous their case is, and the more difficult their passage towards happines.

3. The same truths are not alwaies alike necessarie to be beleevd in every Church: because they are not at all times alike *clearely reveiled*. It was not so necessarie for Peter and Thomas, or for the Church of that time or before it, to beleve that *Christ should dy and rise againe*; when there was no other revelation for it, but what was obscurely
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* *FRANC. LUCAS*
in *Joan* 20. ver.
ult. Antequam
venisset tempo-
ris plenitudo,
sufficiebat crea-
dere in genere,
promissum
Christum ven-
turum esse, qui-
cunque ille fo-
ret: sed post-
quam venit, si-
de certissimā
credenda est
hæc propositio
singularis, *Je-
sus est Christus
filius Dei*, ad
quam demon-
strandam signa
omnia referun-
tur. Hæc est
summa simul &
petra fidei
Christianæ,
quam Petrus
primus confes-
sus est: & per
hanc fidem
conjunctum
cum operibus
bonis vitam æ-
ternam conse-
quimur.

contained in the Old Testament: as it is now for all Christians, which have these and the like truths so cleerly and distinctly expressed in the New Testament; that whosoever heares the Gospell and beleeves it, cannot doubt of them. And hence it is, as they think, that the Fathers and Schoolemen (of whom see below: Sect. 7.) do now require the beleefe of the *Articles of the Creed*, to distinguish the Church of Christ from Infidells. It is the note of Lucas Brugenſis on Joh. 20. That * before the fulnes of time came, it sufficed to beleieve in generall *that the promised Christ* (whosoever he was) *was to come*: but now, this singular proposition must be certainly beleeeved, that *Iesus is Christ the Sonne of God*, to the confirmation whereof all miracles are referred. This is now the summe and rock of our Christian faith, confessed by Peter, Matth. 16. by which (being joyned with good workes) we obtaine eternall life.

2. Now for prooffe, that to *beleieve in Iesus Christ the Sonne of God and Saviour of the world with submission to him*, is sufficient to constitute a Church, wherein Salva-

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Salvation may bee had, is warranted, as they think:

1. By Scriptures. (a) *Whoſoever ſhall confeſſe that Jeſus is the Sonne of God, dwelleth in him, and he in God.* Again, (b) *Every Spirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God.* The like paſſages are (c) *elſewhere.* S. *Peters* Faith was the ſame (d) with this; and the Faith of (e) *Martha*, and of the (f) *Eunuch*. And the Faith of all theſe is approved in Scripture.

(a) 1 Joh. 4. 25.

(b) *ibid.* v. 2.
Vide in h. loc.
Tirimum.

(c) 1 Joh. 5. 1.
& 5.

(d) *Mat.* 16.
16, 17.

(e) *Joh.* 11. 27.

(f) *Act.* 8. 37.

2. Heretiques themſelves muſt bee acknowledged, though a *maimed part*, yet a part of the viſible Church. (g) For if an Infidell ſhould purſue to death an Heretique profeſſing Chriſtianitie, onely for Chriſtian profeſſions ſake, could we deny unto him the honour of Martyrdome? Yet this honour al men know to bee proper unto the Church. Heretiques therefore are not utterly cut off from the viſible Church of Chriſt. If the Fathers doe any where, as oftentimes they doe, make the true viſible Church of Chriſt, and Hereticall companies oppoſite, they are to be conſtrued as ſeparating Heretiques, not altogether

(g) *Hooker* ubi ſupra. *Magalia-*
nus idem pro-
bat contra
Bellar. in *Tit.*
3. verſ. 11. an-
not. 1.

altogether from the companie of Beleevers, but from the fellowship of *sound Beleevers*. For where profest unbelief is, there can be no visible Church of Christ: there may be, where sound beleeve wanteth. Infidells, being cleane *without the Church*, denie directly, and utterly reject the very Principles of Christianity: which Heretiques embrace, and erre onely by misconstruction. Whereupon their opinions, although repugnant indeed to the Principles of Christian Faith, are notwithstanding held otherwise, and maintained as most consonant thereunto. To which purpose the words of (b) *Salvian* an ancient Bishop of Marseilles are

(b) *Salv. de Gubern. l. 5. Eis traditio Magistrorum suorum & doctrina inveterata quasi Lex est, qui hoc sciunt quod docentur. Hæretici ergo sunt, sed non scientes. Denique apud nos sunt Hæretici, apud se non sunt. Nam in tantum se Catholicos ju-*

dicant, ut nos ipsos titulo Hæreticar appellationis infament. Quod ergo illi nobis sunt, & hoc nos illis. Nos eos injuriam divinæ generationi tacere certi sumus, quod minorem Patre Filium dicunt: Illi nos injuriosos Patri existimant, quia æquales esse credamus. Veritas apud nos est, sed illi apud se esse præsumunt. Honor Dei apud nos est, sed illi hoc æque bittantur honorem divinitatis esse quod credunt. Inofficiosi sunt, sed illis hoc est summum Religionis officium. Impii sunt, sed hoc putant veram esse pietatem. Errant ergo, sed bono animo errant, non odio sed affectu Dei, honorare se Dominum atque amare credentes, quamvis non habeant rectam fidem, illi tamen hoc perfectam æstimant Dei Charitatem. Qualiter pro hoc ipso falsæ opinionis errore in die judicii puniendi sunt, nullus potest scire nisi Deus.

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very remarkable, concerning some Arian Heretiques, of whom he speaks thus: *The tradition of their Teachers, and the doctrine which they have learned, is to them as it were a Law: they beleeve as they have beene instructed. They are Heretiques then, but not wittingly. Briefly, they are Heretiques in our judgement, but not in their owne. For they esteeme themselves so good Catholiques, that they defame us with the title of Heresie. Such therefore as they are to us, such are Wee to them. Wee know assuredly that they are injurious to the Divine Generation of the Sonne of God, because they say He is inferiour to his Father: They contrarily think us injurious to the Father, because wee beleeve the Sonne to be equall to Him. The truth is on our side, but they presume it is on theirs. Our opinion truly honours God, but they suppose their opinion to be more honourable to Him. They are indeed undutifull to God, but this they esteeme a great dutie of Religion. They are impious, but this they think to be true piety. They erre then, but they erre with a good minde: not out of any hatred to God, but with affection to him, thinking to honour hereby and love the Lord.* *Al-*
though

though they have not the right Faith, yet they imagin their opinion to be perfect Charitie towards God. How they shall bee punished in the last day of judgement for this error of their false opinion, the Iudge alone knowes.

3. In the Society of such Professors there is (at least there may be) true Baptisme administred, and rightly for the substance of it. And where true Baptisme may be rightly administred, there is the Covenant of Salvation in Christ fetled and established, because the Seale of the Covenant is there allowed. And every Society, in which is the Covenant of Grace, is a Church of Christ. Again, where true Baptisme is, there, by the confession of the Romanists, every one by vertue of that Baptisme, if himsele doe not *ponere obicem*, is made a member of the Church and of Christ, and an Heyre of heaven. And hence it followeth, that Children baptized in that Church are regenerated, because they doe not *ponere obicem*. And hence againe, that that Society is a Church of Christ, and his Spouse, which bringeth forth children unto God.

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4. The people of the ten Tribes, after their defection, notwithstanding their grosse corruptions and Idolatry, yet because they professed (by Circumcision and otherwise) to honour the true *Iehovah*, they remained still a true Church, (though a very imperfect and impure Church:) and were therefore called the *(i)* people of God, the beloved of God, the Children of the living God, and God was called the *(k)* God of Israel, and said to be *among them*, being also ever readie to direct and counsell them by his true *(l)* Prophets: and lastly, the Kings of Israel are often said to *doe evil* in the eyes of God, that is, (as it may be probably expounded) in that place, whereupon God did as yet looke with the eyes of his mercy, as upon his Church: though in regard of their *halting* betweene God and Baal, they were said to be *without* *(m)* the true God, without Priests and Law, that is without that pure and comfortable worship of God, which his Priests according to his Law ought to have performed. And it seemes by *S. Paul*, that a Christian serving the true God after a false and devised man-

(i) Rom. 9. 25.

26.

1 Kings 16. 2.

(k) 1 King. 18.

36. & c. 20. 28.

(l) 2 Kin. 1. 16.

& c. 8.

1 Kin. 22. 5. 7.

(m) 2 Chron.

15. 3.

(2) Cor. 5. 11. ner, may be at once both (n) a Brother and an Idolater.

And for ignorances (yea or errors) of the understanding, though very grosse, and (perhaps, by some thought to be) fundamentall, it seemes true Faith may be lodged in the same minde together with them. The Faith of *Rahab* is

(o) Heb. 11. 31. (o) commended, who surely had no great knowledge of the Messiah to commend her. After our Lord had long conversed with his Disciples and instructed them, yet did they not beleieve

(p) his Kingdome to be spirituall, nor (q) S. Peter the necessitie of his Passion, though immediately before he had made that goodly Confession, on which the Church is founded. The Christians

(r) Aët. 19. 2. of Ephesus knew not (r) whether there were an Holy Ghost or no: and many thousand Christian Jews,

(s) Aët. 21. 20. (s) did both beleieve the Gospell, and yet were Zealous for the olde legall Ceremonies, which were by Christ fulfilled and abolished. A learned

(t) Symesius apud Bor.
Myriobibl.
cod. 26.

(t) man anciently was made a Bishop of the Catholique Church, though he did professedly doubt of the last Resurrection of our Bodies.

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The Authors of this opinion are of age and abilitie enough to speake for it and themselves. The Reader may be pleased to approve or reject it, as he shall finde cause.

No doubt, the errors of Poperie, and those other of Ubiquitie, Consubstantiation and the like, are errors grosse & palpable : yet not such as presently and absolutely cut off all, that profess and beleve them, from the Catholique Church and all hope of Salvation; especially if withall they profess resolutely and heartily to beleve in Jesus Christ, and to obey him according to his word so farre as they can understand it, or can be taught it. For howsoever some skillfull Disputant by Logically deduction may from those opinions inferre some consequences damnable and destructive to the Faith : yet the erring persons many times doe not see or beleve that any such consequences follow clearly from their opinions; nay they doe (happily) so farre abhorre them, and are so well disposed towards truth, that rather then admit any such dangerous consequents, they would readily renounce

and rectifie their opinions.

But I finde my selfe digressing; I returne and proceed.

By all this it is manifest that *S. Cyprian* agreed with the *Donatists* onely in a part of their error: but not wholly, nor in their chiefeft errors, nor in their faction and obstinacy, which made them guiltie of Schisme and Heresie.

S. Cyprian was a peaceable and modest man; dissented from others in his judgement but without any breach of Charity; condemned no man (much lesse any Church) for the contrary Opinion. He beleaved his owne Opinion to be true, but beleaved not that it was *necessarie*; and therefore did not proceed rashly and peremptorily to censure others, but left them to their libertie: and finally, he had a teachable and tractable minde, willing to alter his Opinion, if hee had seene reason, and to yeeld to Truth if it had beene cleared unto him. And it is very probable, he had retracted; if hee had lived to heare the judgement of the Nicene Fathers. And this good disposition kept him from falling further into such errors, as the pride
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and obstinacy of the *Donatists* plunged them.

For contrarily the *Donatists*, whilest they furiously contended for one false Opinion, fell by degrees into many more and worse. Such as were these doctrines of theirs, That (u) *the efficacy of Sacraments depends on the dignity of the Minister*, that being no true baptisme which is not given by a just man: That (w) *the Church ought not to tolerate evill persons in her communion*; That *communion with such persons polluteth and profaneth the Church*; and maketh it no Church: That therefore (x) *all the Churches of the World were perished*; because they communicated with *Cacilianus* Bishop of Carthage, whom they accused falsely (y) *too* to have beene ordained by such as were *Traditors*, or had given up the Bible to bee burn't in times of persecution: Consequently, (z) that the

promissa est; atq; in Africa Donati parte remanserit; in aliis terrarum partibus quasi contagione communionis extincta. (y) Vide *Gesta purgationis Felicis*, & *Opt.* lib. 1. (z) *Aug.* de unit. Eccl. c. 13. periisse dicant de cetero mundo Ecclesiam, & in parte Donati in sola Africa remansisse. & ibi mox, totus mundus, inquit, apostatavit, nos autem in Ecclesia remanemus. & iterum—suam paucitatem commendare conantur, & in sanctis Ecclesie multitudinem toto orbe diffusam blasphemare non cessant,

(u) *Aug.* Epist. 167. De Baptismo dicere solent; tunc esse verum Baptismum Christi, cum ab homine iusto datur—vide eundem de unit. Eccl. c. 21. (w) *Aug.* cont. Ep. Pammen. l. 3. & passim. (x) *Aug.* de Hæres. ad Quodvult. c. 69. Donatistæ—per tinaci dissensionem in Hæresin Schisma verterunt; tanquam Ecclesia Christi propter crimina Cacilianis, seu vera, seu (quod magis iudicibus apparuit,) falsa, de toto terrarum orbe perierit, ubi futura

Church remained onely with them in the part of Donatus, and that themselves were the onely Chistians.

Now to omit the rest : this last error was in the matter and nature of it properly Hereticall, against that Article of the Creed, wherein we professe to beleve the *holy Catholique Church*. For by limiting the Church onely to such as were of their owne communion (in *Africa, Rome, or elsewhere*) excluding all others, they denied the Church to be Catholique. And when they were pressed with this absurdity by the Catholiques; for a shift they devised a new and vaine interpretation of the Word *Catholique*, saying, that the Church was called *Catholique*, (a) *not because it is spread over the whole World or to import the Univerſality of Nations, but because their Church retained all the Sacraments and observed all Gods Commandements, and was perfect and unſpotted.*

(a) *Aug. Epist.*

48. ad *Vincentiu*

nom. Acutum

aliquid videris

dicere, cum

Catholicæ no-

men, non ex

totius orbis

communione

interpretaris, sed ex observatione omnium præceptorum divinarum & omnium Sacramentorum. *Brevic. Collat.* cum Donatistis die. 3. cap. 2. Donatistæ responderunt, non Catholicum nomen ex Univerſitate gentium sed ex plenitudine Sacramentorum institutum. Et *Gaudentius* Donatista *Coll. 3. cap. 102.* Hoc est Catholicum nomen quod Sacramentis plenum est, quod perfectum, quod immaculatum.

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This perverse confining of the Catholique Church was the principall Heresy of the Donatists, which the Catholique Writers, *Optatus*, *S. Austin*, and others did most of all detest and oppose in them. And in their disputations of this point, they convince their adversaries, not by any authority or definitions of the Church (as our Mistaker pretends) but by testimonies of Scripture, as hath beene observed before, (b) and every where summon them to the judgement of *Scripture alone*. *S. Austin* purposely debates this matter with them in his Treatise *de unitate Ecclesie*: and therein professes almost in each page, that he wil waive all other reasons or arguments, and confute them *onely by Scriptures*. And that not by Scriptures (c) *dark or doubtsfull*, but *so cleare that they*

tatur. Et ibid. cap. 155. volumus & optamus, negotium Ecclesie, non nisi divinis eloquiis terminare. id. de unit. Eccl. c. 3. Non audiamus, *Hec dico, hec dicis*, sed audiamus, *Hec dicit Dominus*—sunt libri Domini—ibi quaramus Ecclesiam, ibi discutiamus causam nostram. Auferantur illa de medio, quæ adversus nos invicem, non ex divinis Canonice Libris sed aliunde recitamus.—& sic passim. (c) *Aug.* de unit. Eccl. cap. 5. Illa intem sunt seponenda, quæ (in Scripturis) obscure sunt posita; & figurarum velaminibus involuta & secundum nos & secundum illos possunt interpretari.—& antea. Im prædico & propono ut quæcunque aperta & manifesta eligamus. & mox. Prorsus quæ alicujus interpretationis indigent—seponamus. vide cap. 24...

(b) *Aug. Collat. Carth. 3. cap. 187.* Sola divina testimonia ad Ecclesiam demonstranda sufficient. & mox. Sola divina loquatur auctoritas, sola Dei Scriptura, cui utrique subdimitur, in medium profertur.

(d) *Aug. ib. c. 19.* Aliquid proferte, quod non contra vos verius interpretetur, quod interprete omnino non egeat: sicut non eget interprete, *In semine tuo benedicuntur omnes*; sicut non eget interprete, *Terra tua orbis terrarum*; sicut non eget—& c. 20. Nullo interprete indigent Canonicearum Scripturarum testimonia, quæ commendant Ecclesiam in totius orbis communione. Et cap. 25. Osten-

dant Donatistæ aliqua manifesta de Canonicis libris testimonia. & cap. 4. notissimis & apertissimis testimoniis contradicunt. & cap. 15. Manifestissimis testimoniis asseruimus Ecclesiam toto orbe diffusam.

(e) *Aug. ubi supra cap. 1.* De Scripturis sanctis ita sunt omnia prolata & probata, ut ea negare non possit, nisi qui illarum Scripturarum inimicum se esse proficitur *ibid. cap. 7.* Quis tam surdus, tam demens, tam mentecæcus, ut his tam evidentibus testimoniis obloquatur? Sed ad manifestiora veniamus. *ibid. cap. 11.* Istæ divinæ voces de Universa Ecclesia ita manifestæ sunt, ut contra eas nisi Hæreticè animosa pervertatur, & ex co surcare latrare non possint.

need (d) not to be expounded, so full and expresse that they cannot be avoided or eluded. Briefly such as the Donatists *could not resist without willfull (e) malice and blindness.* Now the point which hee proves by so many cleare and full Scriptures, is this; that the *Catholique Church is spread and diffused over the Earth among all Nations, and may not be inclosed within any one or other society or communion of men whatsoever.* (Wherein he doth as clearly oppose *our Romanists*, who inclose all Catholiques and Christians within the Popes communion, as he did the ancient *Donatists*.)

It is not then resisting the voice or definitive sentence of the Church which makes an Heretique; but an obstinate standing out against evident Scripture sufficiently cleared unto him. And the

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Scripture may then be said to be sufficiently cleared, when it is so opened that a good and teachable minde (loving and seeking truth) cannot gainsay it. For some froward and obstinate persons will not bee convicted by any evidence of truth whatsoever. And if the authority of a Councell, or of some Church do interpose in this conviction, the obstinacy of Gainsayers is the greater, because there is the greater reason to perswade them. And if any Church doe upon such conviction excommunicate or condemne any refractory Gainsayer, hee standeth guilty of obstinacy (and so of Heresy) *in foro exteriori*, and for such is to be reputed by the members of the same Church. But it is possible such a sentence may bee erroneous, either because the opinion condemned is no Heresy, or error against the Faith, in it selfe considered; or because the party so condemned is not sufficiently convinced in his understanding (not clouded with prejudice, ambition, vaine glory or the like passion) that it is an error.

[IV.] As these *Donatists*, so the *Novatians* also were Schismatiques for disobeying

disobeying the publique determination of the Catholique Church, in the same Generall Councell of *Nise*. In the first Ages; before that Councell, the Church was very rigorous in her Discipline. Shee utterly refused (as wee have before observed) to admit unto her Peace and communion (*f*) *some kindes* of sinners, (as Idolaters, Apostats, Murtherers, Adulterers and the like) though they had done many yeares penance, and though they were in their last extremity: thinking fit to leave them to the mercy of God alone, and to make their peace with him by inward repentance. Afterwards Shee saw it convenient to bee more milde and mercifull in her censures: and accordingly declared her selfe in the *Great* (*g*) *Councell*, allowing to all sinners the hope and comfort of her absolution, when they had made her satisfaction, by their humility and penance according to her Canons. The (*h*) *Novatians* stubbornely opposed this publick resolution, pretending that the judgement and practise of former Ages ought not to be altered, and *that* this releasing of severe Discipline would

(*f*) Vide Canones Concil.
Eliberini. Tertul.
de pudic. Cypr.
Epist. ad Antonian. &
pasim.

(*g*) *Nic. Concil.*
Can. 11, 12, 13,
14.

(*h*) *Albassin.*
Sacr. Observ.
lib. 2 cap. 21.

would open a gap to vice and licentiousness; *that* the Church had no power to reconcile or receive into her society such enormous Sinners though penitent, *that* if she did, she was polluted by their communion. And upon these pretences, they breake out into a formall Schisme and separation.

Before the *Nicene Councell*, many good *Catholique Bishops* were of the same opinion with the *Donatists*, *that the Baptisme of Heretiques was inefficall*; and with the *Novatians* that the Church ought not to absolve some grievous Sinners. These errors therefore (if they had gone no farther) were not in themselves Hereticall, especially in the proper and most heavy or bitter sense of that word; neither was it in the Churches intention (or in her power) to make them such by her Declaration. Her intention was to silence all disputes and to settle peace and unity in her government: to which all wise & peaceable men submitted, whatsoever their opinion was. And those factious people for their unreasonable and uncharitable opposition, were very justly branded for Schismatiques.

Now

Now for us: the Mistaker (nor his Masters) will never prove, that wee oppose either any Declaration of the Catholique Church, or any fundamentall, or other, truth of Scripture ; and therefore he doth unjustly charge us either with Schisme or Heresy.

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Charity mistaken. Cap. 6.



Gaine, the onely right ground and true infallible motive of faith (by which it is produced, & on which it relyes) is the revelation of God & the proposition of his Church.

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He therefore who beleeves not every particular Article of Catholique doctrine, which is revealed and propounded by Almighty God and his Church; (which Church is absolutely infallible in all her proposalls :) doth not assent to any one (even of those which he beleeves) by true faith; because he assents not upon the onely true and infallible motive. An assent not grounded on this, is no supernaturall *divine faith*, but an humane perswasion, or suspicion, or opinion. And such is the beleeve or faith of Turks, Jews, Moores, and all Heretiques, and particularly of the Protestants.

Answer;

Answer. Sect. 5.

[I.] **D**ivine revelation, the principall motive and last object into which faith supernaturall is resolved. The testimony and ministry of the Church is of great use for the begetting of faith. [II.] But the Church hath not an authority unlimited and absolutely infallible in all her doctrines, as some Romanists pretend. Others of them reasonably and fairely limit the Churches infallibility. The Church Vni-versall infallible in fundamentall doctrines. Not so in points of lesser moment. [III.] The Mistaker cannot say what he meanes by the Church, whereof he sayes so much. Of the Church represented in generall Councells

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Councells, of which we speak and think more honourably then doe our Adversaries. Yet we think them not absolutely infallible. [IV.] Of the Pope whom they call the Church virtuall. How his flatterers speak of his authoritie. No Roman Catholique can be assured of his infallibilitie, which is (at the most and best) but problematicall by their owne principles.

[I]



Faith is said to be divine, and supernaturall, 1. in regard of the author or efficient cause of the act and habit of divine faith, which is the speciall grace of God preparing, enabling and assisting the soule to beleieve. For (a) faith is the gift of God alone. 2. In regard of the object or things beleieved, which are (b) above the reach and comprehension

(a) 1 Cor. 12.
3, 4.

(b) Phil. 1. 29.
&c.

bension of meere nature or reason. 3. In regard of the *formali reason*, or principall ground on which faith chiefly relies, and into which it is finally resolved; which is *divine revelation*, or the authority of God, who is the *first truth*. If it faile in any of these, it is no divine or supernaturall faith.

Of the two first respects there is no controversie. For the third that the *formall object* or reason of faith, the chiefe motive, the first and farthest principle into which it resolves, is *onely divine revelation*, is a truth (denied by some of the (c) Schoole indeed, and some other (d) unwise and unwary writers against *Luther*, but yet) confessed by the most and best learned of the (e) Roman Do-

(c) *Scolus, Durand. Gabriel apud Can. loc. lib. 2. cap. 8.*

(d) *Vide passim apud Eckium, Pighium, Hosium, Turrianum, Costerum, nequiter & contumeliose dicta in S. Scripturas.*

(e) *Tb. I. p. q. 1. art. 8. ad 2.*

Innititur fides nostra revelatoni Prophetis & Apostolis factæ. *Can. loc. Theol. I. 2. c. 8.*

Nec si nobis aditum præbet Ecclesiæ; — protinus ibi acquiescendum est. Sed ultra oportet progredi & solidâ Dei veritate niti. *Staples. princ. doctr. lib. 8. cap. 20.* Apostolorum & prophetarum immediatè revelata fides in solum revelatorem Deum ultimò resolvebatur: cum solum pro formali objecto habuit; in eum solum tanquam supremam atque ultimam credendi causam definebat & sistebat. Ergò & reliquæ totius Ecclesiæ fides idem formale objectum habet. *Becanus Sum. pag. 2. cap. 8. quæst. 8.* Conclus. 3. Assensus fidei formaliter resolvitur in primam veritatem revelantem. — Atque hic sistitur. *Agid. de Coninck. de Actib. supernat. disp. 9. dub. 5. concl. 4.* Id in quod nostra fides tanquam objectum formale ultimò resolvitur, sive objectum formale propter quod celsimus non solum articulos fidei esse veros, sed etiam eos esse à Deo revelatos, est testimonium primæ veritatis.

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(f) Basil. M. de
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ρὶ τῆς ἀπο-
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inico. Αὐτὸς
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κρίσεως. Cyrill.
Hierosol. Cata-
tech. 4. c. 20.

διὰ τὴν θέαν τῆς πίστεως μυστικῶν, μυστὶ τὸ τοῦ ἁγίου πνεύματος θέαν πα-
 ρεῖν ἐν αὐτοῖς ἡρώτων. Theod. Dial. 1. August. Ep. ad Monachos quidam in hunc modum
 Hilari. lib. 2. ad Constant. August. Iudici Imp. fidem tantum secundum ea
 quæ scripta sunt desiderantem. Vite. Lib. 1. c. 2. perfectus Scripturarum ca-
 non ad omnia satis superque sufficit. Et iterum Communis. 2. c. 1. Tb. 2. 2. q.
 1. A. 10. ad 1. In doctrina Christi & Apostolorum veritas fides est suffici-
 enter explicata. Idem disp. de fide. tit. 16. c. 11. Nec floribus Apostolo-
 rum non credimus, nisi in quantum nobis annuntiant ea, quæ illi in
 Scripturis reliquerunt. Dur. ind. Præfat. in Sent. S. Scriptura mensuram fi-
 dei exprimit. Scot. in Prol. Sent. qu. 3. Theologia nostra non est nisi de
 his quæ continentur in Scriptura, & de his quæ possunt elici ex ipsis.
 Gers. de exam. doctr. p. 2. con. 1. nihil iudeum dicere de divinis, nisi
 quæ nobis in Scriptura Sacra tradita sunt. (g) Basil. Regul. brevior. c. 267.
 τὰ μυστικά ἐστὶν αὐτῶν μυστικῶς ἐκτελεσθέντα. ἐν τοῖς τοῦ τοῦ θεοῦ
 σαρκῶς, καὶ τῶν ἁγίων τόποις θεολογικῶν καὶ μυστικῶν. Aug. de
 doctr. Chr. 1. 2. c. 9. In his quæ aperte posita sunt in Scriptura inveniuntur
 illa omnia quæ continent fidem morisque vivendi. Basil. lib. 4. de verb.
 non Script. cap. 11. §. His notatis. Dico illa omnia scripta dicere Avo-
 stolis, quæ sunt omnibus necessaria. Et iterum. §. Quia. Loquitur Au-
 gustinus (loco prædicto) de illis dogmatibus quæ sunt necessaria omnibus
 simpliciter.

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believed, further then it may be maintained or warranted by Scripture. Our faith then is safe enough, which builds on this firme ground, and relies on this *solid (h) foundation.*

(h) *Iren.* l. 3. c. 1. Scriptura
fundamentum
est, & columna
fidei nostræ.
Eph. 2. 20.
(i) *Aug.* in Ep.
Johan. tract. 3.
init. Est mater
Ecclesia, & u-
bera ejus duo
Testamenta
Scripturarum
divinarum.

Now for the Church, she that is the *mother of all Christians hath two dugs*, faith (i) *S. Austin*, which are the *Olde and New Testament*; out of these she feeds and gives milke to all her children. That Church (or any particular) which delivers onely what she hath received, and propounds not her owne traditions in stead of Gods Commandements, we are ready in all things to heare, and reverently to submit our selves to Gods truth delivered by it.

(k) *Rom.* 10.
17.

We doe not deprive the Church of that prerogative and office which Christ hath given it; (k) *Faith comes by bearing* the word of God: and the ministry of the Church is necessary (in ordinary course) for the begetting of faith. But the force and validitie of that ministry is different; according as the Church may be taken, either for the *Prime Church*, or for the *Present*.

The *Prime Church* I call that which included

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included Christ and his Apostles, who had immediate revelation from heaven. The voyce and testimony of this Church is simply divine and infallible, and the word of God from them is of like validity, written or delivered.

The testimony of the *present Church*, though it be not the last resolution of our faith, yet it is the first externall motive to it. It is the (l) *key*, or (m) *doore* which lets men in to the knowledge of divine mysteries. It workes very powerfully and probably (as the highest humane testimony) 1. Upon *infidels*, to winne them unto a reverent opinion of that faith, and those Scriptures, which they see so many wise, learned and devout men in the Church constantly to esteeme as the very truth and word of God. 2. Upon *Novices*; weaklings, and doubters in the faith, to instruct and confirme them, till they may acquaint themselves with, and understand the Scriptures, which the Church delivers as the word of God. 3. Upon *all within* the Church to prepare, induce, and perswade the minde, as an outward means;

(l) Hooker, lib. 2. S. 7.

(m) Graetser, Defens. de verb. hb. 4. c. 4. col. 1581. prima 122 nua,

See the learned Answ. to Pieters Relat. of his 3. Confer. pag. 24.

(n) Cui non
potest subesse
falsum.

(o) *Staples. Re-*
lect. contr. 4. q.

3. A. 1. Vox
Ecclesiæ est suo
modo divina.

(p) *Becan. 2. p.*
Summ. cap. 8. q.
8. §. 8. nec pure
divina, nec pu-
re humana, sed
quasi media.

(q) *Agid. de*
Coninck. disp.
9. dub. 5. Conc.

2. Quantumvis
Ecclesia diriga-
tur infallibili
Sp. S. assisen-

tiâ, atq; ita e-
jus testimonium
nitatur, suo

modo, autori-
tate divinâ, at-
que ab ea firmi-

tatem accipiat:
tamen non est
verâ & propriè

testimonium
sive verbum &
revelatio Dei,

sed propriè est
testimonium
humanum. Er.

go illud nequit esse objectum formale fidei Theologicæ, & consequenter
hæc nequit in illud, tanquam in suum objectum, ultimò resolv.

to imbrace the faith, to read and beleeve
the Scriptures. But the faith of a Chri-
stian findes not in all this any sure
ground, whereon finally to rest or settle
it selfe; till it arise to greater assurance
then the present Church alone can give.
Humane authority, consent and prooffe
may produce an humane or acquired
faith, and infallibly (in some sort) as-
sure the minde of the truth of that
which is so witnessed: but the assent of
divine faith is absolutely divine, which
requires an object and motive so infal-
libly true, as that it neither hath, nor
(n) can possibly admit of any mixture of
error or falshood. And infallible in this
sense is onely that testimony which is
absolutely divine.

Now our Adversaries yeeld that the
testimony of the present Church is not
absolutely divine. *It is not simply but in a*
manner divine, saith (o) one: *not meerly di-*
vine, nor meerly humane, but as it were in
the middle, saith (p) another: *In truth and*
to speake properly, an humane testimony,
saith a (q) third: who thereupon well in-

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ferres that *therefore the voyce of the Church cannot be the formall object of divine faith, or that where-into it is lastly resolved.*

The Church then is onely the *first inducer* to beleefe; and the watchman, that holdeth out the light in open view, and presenteth the shining beams thereof to all that have eyes to discern it: but the *principall motive* and *last object* of beleefe is the divine authority of Scripture it selfe. And, that Scripture is of divine authority, the beleever sees by that glorious beame of divine light which shines in (r) Scripture; and by many internall arguments found in the letter it selfe; though found by the help and direction of the Church without, and of grace within. Herein the Church leades, but the Scripture resolves. The Ministry of the Church, as a Candlestick, presents and holds out the light: but, this supposed, there

continere, testis est ipsa Scriptura—*Orig. de Princip. lib. 4. cap. 1. quod ipsæ divinæ Scripturæ sint divinitus inspiratæ, ex ipsis divinis Scripturis ostendemus. Salv. Massi. lib. 3. de Gubern. max ab initio.* Alia omnia, id est, humana dicta, argumentis ac testibus egent: Dei autem sermo ipse sibi testis est; quia necesse est quicquid incorrupta veritas loquitur, incorruptum sit testimonium veritatis.

(r) *Bellar. de verbo Dei lib. 1. cap. 2. Certissimas & divinas esse Scripturas, quæ Prophetis & Apostolicis literis continentur, nec humana inventa, sed divina oracula*

* 1 Pet. 1. 19. is in the Scripture *it selfe* * *light suffici-*
 * 1 Cor. 2. 14. *ent*, which (though *blinde* and * *sensuall*
mindes see not, yet) the eye of reason
 cleared by grace, and assisted by the
 many motives, which the Church useth
 for enforcing of her instructions; may
 discover to be divine, descended from
 the *father* and fountaine of *light*. To this
 light the Church addes nothing at all;
 but onely points at it, directs us to it,
 disposes and prepares us for it, intro-
 duces it as the dawning of the morning
 doth the cleare Sunshine. So farre as any
 Church walks in this light, and carries
 it with her, we may safely follow her:
 if she bring a divine word for her war-
 rant, she must be beleaved. But if her
 propositions, or doctrines be meerely
 voluntary, her owne, and *not accor-*
ding to that word, *there is no light in*
them; neither can her authority make
 such doctrines proper objects of divine
 faith.

Ef. 3. 20.

An Object, how sensible soever it be
 in it selfe, yet it doth not actually move
 the Sense, unlesse it be conveyed and
 applyed to it by some Meane. So here:
 God hath appointed an ordinary out-
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ward meanes to present and propound divine verities to our faith, and this ordinary means wee grant is the Church: to which wee willingly attribute these two excellent uses in that imployment, 1. of a *witnesse*, testifying the authority and sense of the Scriptures unto us : 2. of Gods *instrument*, by whose ministry in preaching and expounding the Scriptures, the Holy Ghost begets a divine faith in us. But in that assent which wee yeeld unto the mysteries propounded and delivered by the Church, though the Church be one cause, to wit, inductive or preparative, (f) *without which* men ordinarily do not beleeeve; yet it is not the principall or finall, upon which wee lastly depend. The chiefe principle or ground on which faith rests, and for which it firmly assents unto those truths, which the Church propounds, is divine revelation made in the Scripture. Nothing lesse then this, nothing but this can erect or qualifie an act of (t) *supernaturall faith* which must be absolutely undoubted and certaine; and without this, faith is but opinion or perswasion, or at the most, an acquired humane beleefe.

[II.] This

(s) *Gresler.*
 Append. 2. ad
 lib. 3. Bellar.
 de verb. D. Col.
 1514. principa-
 liter Scripturis
 fidem habemus
 propter divinā
 revelationem:
 at ob Ecclesie
 auctoritatem
 non aliter quā
 ut ob conditio-
 nem *sine qua*
non. Et *infra.*
 Sacris literis
 assensum præ-
 bemus prima-
 riō ob divinam
 revelationem,
 secunda id ob
 Ecclesie testi-
 monium.

(t) *Becan. Sum.*
 tract. de fide c.
 1. q. 2. § 9. As-
 sensus qui niti-
 tur auctoritate
 Ecclesie, non
 est assensus fi-
 dei Theologi-
 cæ seu divinæ,
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 ferioris ordinis.

[II.] This power in the Church, to instruct her children in the faith according to Scripture, (which is her ground and rule, from which she may not depart) we willingly admit. But we cannot yeeld that the present Church hath an absolute or unlimited authority to propound what she pleases, or an infallible assistance in all her propositions; which is our Mistakers meaning, and the new doctrine of some of his Masters.

Who teach, 1. that the *authority* of the Church is *absolute*, not depending on Scripture, but on which the Scripture it selfe (and so our whole faith) depends. The words of (u) *Bellarmine* are remarkable: *If (saith he) we take away the authority of the present Church of Rome & of the Trent Councell; the decrees of all other ancient Councels, and the whole Christian faith may be questioned as doubtful. For the strength of all doctrines and of all Councels depends upon the authority of the present Church.* And elsewhere againe, to the same purpose: (lest the former words might seeme to have fallen from his pen unawares;) *The (w) Scriptures, Traditions,*
and

(u) *Bellar. de effect. Sacram. lib. 2. cap. 25. §. tertium testimonium.*

(w) *Bellar. de E. cl. ind. lib. 3. cap. 10. §. Ad hoc necesse est.*

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and all doctrines whatsoever depend on the testimony of the Church, (he means that of Rome) without which all are wholly uncertaine. Here's a plaine principle of Atheisme. For if this be true, all the faith we have of God, of our Redeemer, of the Scripture, of any thing in Religion, is all but an ungrounded and uncertain opinion, unlesse the Church confirme it. And as the Idols of olde Rome could not be consecrated or deified but by consent of the Senate, who tooke upon them $\chi\epsilon\iota\sigma\tau\omega\sigma\iota\nu$ $\delta\epsilon\upsilon\varsigma$ (as S. (x) Chrysostom merily speakes) to make gods by most voyces : So here, it seemes, our true God, and Scriptures, and religion, must all stand at the courtesie and suffrage of the Roman Conclave.

2. They teach that much of the object or matter of faith is not contained in Scripture any way ; that the Church hath an unlimited power to supply the defects of Scripture ; and that she may propound any doctrines as necessary to salvation, which have no other ground but her owne authority, which is equall to that of Scripture. *There are many things, faith (y) Canus, belonging to the faith*

(x) Chrys. in 2.
ad Cor. hom.
26. in Moral.
Et Tertul. Apo-
log. cap. 5. Nisi
homini Deus
placuerit, Deus
non erit.

(y) Mel. Canus
Loc. lib. 3. c. 3.
fund. 3.

(a) Princip.
Doctrin. l. 12.
cap. 5. initio.

(b) Id. Relect.
Contr. 4. q. 1.
art. 3. ad arg. 12.
Etiam si nullo
Scripturarū aut
evidenti aut
probabili testi-
monio confir-
metur,

faith of Christians, which are neither manifestly nor obscurely contained in the sacred Scriptures. And Doctor (a) Stapleton: Very many things necessary to salvation, and necessarily to be beleaved are not comprehended in the Scriptures, but are commended to us onely by the authority of the Church. And againe: (b) The Church may propound and define matters of faith, without any evident, nay without any probable testimony of Scripture. Do not these words of Stapleton imply, that the Church of Rome propounds many things to the beleefe of Christians, without any probability from Scripture? with what ingenuity then, or conscience do they pretend Scripture in each Controversie against us; since by their owne confession many of their assertions are meere unwritten Traditions, leaning onely on the authoritie of their Church? On the contrary, for the fulnesse and sufficiency of Scripture in all necessary points, we have the full consent of Antiquity, and of many learned Writers of their owne; even of Bellarmine himselfe, whose plain words to this purpose have been already noted. And the same Cardinal

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dinall (though herein, as not seldome; contradicting both himselfe and his fellows) (c) grants that a *proposition is not de fide, unlesse it be concluded in this Syllogisme: whatsoever God hath revealed in Scripture is true, but this or that God hath revealed in Scripture, ergo it is true.* If matters of faith must be revealed in Scripture, as this reason supposes: then the proposall of the Church cannot make any unwritten veritie to become matter of faith. Yet to salve the soveraigne power of His Church, he makes all the Strength and truth of the *minor* in this Syllogisme to depend on the testimony of the Church; and by consequence the truth of the conclusion, which ever resembles the weaker Premisse. So as, if this be true, there is no truth in the Scriptures, or in our Religion, without the attestation of the Church.

3. They teach that the Church is *infallibly assisted in all her proposalls and doctrines*, so as she cannot erre. And this dreame hath made Rome senselesse of her errours, and careles to seek any remedie, nay utterly incapable of remedie.

(c) Bellar. 1. 3. de verb. D. interpret. cap. 10. ad arg. 15. Sciendum est propositionem fidei concludi tali Syllogismo. Quicquid Deus revelavit in Scripturis, est verum: hoc Deus revelavit in Scripturis; ergo hoc est verum. Ex propositionibus hujus Syllogismi prima certa est apud omnes, secunda apud Catholicos est etiam firmissima; nititur enim testimonio Ecclesie, Concilii, vel Pontificis.

die. For, to mindes really possessed with this fond perswasion and prejudice, the most convincing reasons, the most plaine Scriptures, the most pregnant authorities of Fathers, which prove the Church of Rome may erre, or hath erred, are all lost and made ineffectuall: and seeme not strong arguments of the truth, but strong temptations against it. And this imagination of their Churches infallibility, is to them at once both a sufficient reason of what is most unreasonable, and a sufficient answer for what is most unanswerable.

That the Church is infallible we do not absolutely deny: wee onely *deny the Church to be absolutely infallible*. Some of the most able Writers of the Roman partie do so fairly limit this priviledge, that in their sense we may without difficulty admit it. Their limitation is double, regarding 1. the *subject* of this infallibility, 2. the *object* of it. First, for the *subject*, they plant this infallibility onely in the *Church Vniversall*, or the Catholique body of Christ on earth, comprehending all his members; not in
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any particular Church, or any representation of the Church in Councils, (Generall of particular) much lesse in any one member of the Church; no not in him who pretends to be the Head. So (d) *Waldensis*, *Sylvester* and others.

2. For the *object* or extent of this infallibility, they grant it reaches not to all points or questions in Religion that may arise, but onely to such Articles as belong to the *substance of faith*, such as are matters essentiall and fundamentall, simply necessary for the Church to know and beleve. To omit (e) others, Dr (f) *Stapleton* is full and punctuall to this purpose. He distinguishes controversies of Religion into two sorts. *Some* (saith he) *are about those doctrines of faith, which necessarily pertaine to the publique faith of the Church. Others, about such*

(d) *Walden*. lib. 2. Doct. fid. art. 2. cap. 19. § 1. Ecclesia Universalis fidei habet indefectibile, non quidem in Generali Synodo congregata, quam aliquoties errasse percipimus—*Sylv.* Sum. verb. Ecclesia cap. 1. § 4. Ecclesia quæ non potest errare, dicitur, nō Papa, sed congregatio fidelium. Et vide Gloss. in cap. 14. qu. 1. can. *A restit.* & plures citatos infra ad lit. (x)
(e) *Maldon*. in Johan. 14. 26.
Dubium est, an

illud *Docetis omnia*, referendum sit ad illud — *quæcūq; dixi vobis* — quasi non aliud docturum Spiritum sanctum dicat, quàm quod ipse antea docuisset. Non repugnabo si quis ita velit interpretari. *Charron*. verité 3. chap. 5. §. le second point. L'infalibilité de l'Eglise, ne s'entend que des choses qui concernent la substance de la foy, laquelle ne reçoit point de contrariété, diversité, changement, & pource nulle correction, reformation, ou amendement, estant une tousiours immuable & non reformable, dit *Tertull.* de virg. veland. Et ibid. sæpe. (f) *Staplet*, Princip. De cætrin. lib. 8. controv. 4. cap. 15.

matters as doe not necessarily belong to the faith, but may be variously held and disputed without hurt or prejudice to faith. To the first sort he restrains the infallibility of the Church. But in the second he yeelds; that the Church may sometimes erre, either in her discourses, or in her conclusions; and that without any violation of Christs promise made to the Church for infallibilitie. And of this assertion He gives diverse good reasons. The first and chiefeſt taken from the end, for which infallibility was given to the Church: *It was given (saith He) for the common salvation of the faithfull, and not for the satisfaction of unprofitable curiosities, or for the search of unnecessary subtleties.* For as nature, so God is neither defective in necessities, nor lavish in superfluities. A second reason He addes, taken from the office of the Church after the Apostles, which *is not to make new Articles of faith, but onely to consigne and deliver those which she hath received.* Thus D. Stapleton.

Briefly, their meaning is, (and ours is the same) that the *whole Militant Church* (that is, all the members of it,) cannot

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cannot possibly erre, either in the whole faith, or any necessary article of it. For such an errour must needs dis-unite all the members from Christ the Head; and so dissolve the Body, and leave him no Church, which is impossible. Christ ever hath had, and ever shall have a true Church on earth : now a true Church is all one with a Church not erring in the foundation.

By these reasonable restrictions of this infallibility, they give us a faire and certaine interpretation of all those promises, which our Lord hath made unto his Church, for his assistance. Such promises are intended, not to any particular Persons or Churches, but onely, to the *Church Catholique*; and they are to be extended not to every parcell or particularity of truth, but onely to points of faith or *fundamentall*. Thus we are to understand those passages.

(g) *The Spirit shall lead you into all truth, and shall abide with you for ever.* Though that promise was directly and primarily made to the Apostles, (who had the Spirits guidance in a more high and

(g) Joh. 16. 13.
John 14. 16.
See the judicious
Author of
the Answer to
Fishes Relation
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fer. p. 49.

and absolute manner, then any since them;) yet it was made to them for the behoofe of the Church, and is verified in the Church Universall. But *all truth* is not simply *all*, but *all* of some kinde. To be led into all truths, is to know and beleve them. And who is so simple as to be ignorant, that there are many millions of truths (in Nature, History, Divinitie,) whereof the Church, is simply ignorant? How many truthes lie unrevealed in the infinite treasure of Gods wisdom, wherewith the * Church is not acquainted? How many obscure texts of Scripture which she understands not? How many Schoole questions which she hath not and happily cannot determine? And for *matters of fact*, it is apparant and (*h*) *granted* that the Church may erre. So then, the truth it selfe enforceth us to understand by *all truthes* not simply *all*; not all which God can possibly reveale; but all appertaining to the substance of faith, all truth *absolutely necessary* to salvation.

That other promise of Christs being with him (*i*) *unto the end of the world*, is prope

* Deut. 29. 19.
1 Cor. 13. 12.

(*h*) Beſar. l. 2.
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(*i*) Mat. 28. 20.

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perly meant (as some (k) Ancients truly give the sense) of his comfortable aide and assistance, supporting the weakenes of his Apostles and their Successors in their ministry, or in their preaching of Christ. But it may well be also applyed (as it is by (l) others) to the Church Universal: which is ever in such manner assisted by the good Spirit, that it never totally failes or falls off from Christ.

For it is so firmly (m) founded on the Rock (that is, on Christ (n) the onely foundation) that the gates of hell (whether by temptation or persecution) shall not prevaile against it. Not prevaile so far as to sever it from the foundation, or cleerly to undermine, or (o) overthrow it. The Church may erre, and dangerously too; but every error destroys not the Church. The whole Church cannot so erre as to be destroyed. For

(k) *Auth. de vocat. Gent. lib. 2. cap. 2. Ecce ego vobiscum. i. e. Nolite de vestra infirmitate trepidare, sed de mea potestate confidere, qui vos usque ad consummationem seculi in omni hoc opere non derelinquam: — præstiturus ut nullâ sævienti crudelitate superemini. In mea enim potestate prædicabitur, & per me fiet, ut inter contradicentes, inter furentes Abrahamæ filii de lapidibus suscitantur.*
(l) *Leo Serm. 10. de Nativ. cap. 5. Idem Salvator noster*

est super cælorum altitudines victor mortis ascendens, & usq; ad consummationem seculi universam Ecclesiam non relinquens. (m) *Math. 16. 18. (n) 1 Cor. 3. 11. (o) Bernard. Serm. 79. in Cant. Non deficit genus Christianum, nec fides de terra, nec charitas de Ecclesia. — quæ fundata est super petram. Petra a. est Christus. Bellarm. de Ecclesia. 3. c. 13. Quod Ecclesia non possit deficere, ostenditur primum ex Scripturis, Mat. 16. Super hanc petram ædificabo Ecclesiam. —*

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then our Lords promise here of her stable edification should be of no value.

Lastly, that prayer of our Saviour for
 (p) Luc. 22. 32. *S. Peter, (p) that his faith might not faile,*
 in the native sense of the place, regarded onely *S. Peters* person, for whom our Lord prayed, and obtained perseverance in the grace of God, against the strong temptation which was to winnow him above the rest: Yet is it very well referred by (q) *Aquinas* to the *whole Church*; which is never so far forsaken by Christ that it should utterly forsake and fall off from him. But the faith of the Church cannot be totally corrupted in the Essentials of it, or abolished; yet may it be foulely infected with many vile and unworthy additions, though not with direct repugnancies.

(q) *Aqu. 2. 2. q. 2. A. 6. ad 3. Ecclesie Universalis fides non potest deficere, Domino dicente Luc. 22. Ego pro te roga. vi, Petre, ut non deficiat fides tua*

In these promises then there is no foundation to support that very vaine and vaste pretension of the Church of Rome: who challenges to her selfe an *absolute* and universall infallibility in all her proposalls. For neither do these promises principally respect the Church

Church of Rome, any more then the Church of Corinth, Ephesus, or the like, any further or longer then such parts do cleave and consent to the whole bodie and Spouse of Christ : nor hath the Church Universall the like assurance from Christ that she shal not erre in unnecessary additions, as she hath for her not erring in taking away from the faith, what is fundamentall and necessarie. It is comfort enough for the Church, that the Lord in mercy will secure her from all capitall dangers, and cōserve her on earth against al enemies: but she may not hope to *triumph* over all sinne and error, till she be in heaven. *Hay and stubble* and such unprofitable stuffe, laid on the rooffe, destroyes not the house, whilst the maine pillars are standing on the foundation. The Giant in *Gath*, 2. *Sam.* 21. 20. was a true man, though much deformed with superfluous fingers and toes ; but if one lose any vitall part, he is a man no longer. There is not so much danger in adding superfluities, as in detracting what is essentiall and necessarie. That the Church shall never be rob'd of any

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truth, necessarie to the being of the Church, the promises of Christ assure us : But that to necessarie truths, she shall adde no unneccessarie opinions ; for that we have no warrant, either from the Scripture, or any promise of God. And were it otherwise, the Doctors above mentioned had betrayed the Churches cause, in stead of maintaining it. For if in all her doctrines and definitions she be infallible, why should they restraints her infallibilitie in defining unto matters *necessary* ? They should have professed her roundly and plainly infallible in *all* her determinations. For to limit her infallibility in defining, onely to things necessary; and then to say that all defined by her, is *eo ipso* necessarie because defined, is to delude the world, and seemingly to yeild something, when nothing is yeilded.

The Romane cause at this day (as it appeares by the vulgar Writers of the Popes quarter, and, among others, by our Mistaker,) wholly depends on this pretended absolute infallibility. All Controversies in the issue are reduced to

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to this, & decided by it. And with great reason, if there were any reason in it, or for it. For if Rome cannot erre or be deceived, then without doubt all they erre and are deceived, who dissent from her. And therefore, me thinkes, learned men of that partie, might do very well to ease themselves and the world of much trouble and paines, in the scanning of other *questions; if with all their strength and witt they can but settle on the Pope or his adherents such an infallibility, by any one convicting argument, this will instantly and evidently conclude all our other differences. No wise man will any way contradict them, who cannot any way erre.

But surely this doctrine, that the Church is infallible in all her definitions, is so far from being certaine and divine, that it is at the best but doubtfull and problematicall; and that even by, and from their owne principles.

The Roman Doctors deliver us these Maximes concerning the Churches authority. 1. (r) That the *truth of Scripture*

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(r) *Stapler. l. 9.*
Princip. doct.
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(f) Valent.
Tom. 3. disp. 1.
qu. 1. pun. 1. §.
6. col. 19.
(t) Bellar. l. 4.
de Pont. R. cap.
14. §. Respondeo,
Imprimis.

it selfe and of all contained in it relies, in respect of us, upon the testimony of the Church; so as nothing is credible to us, but by the Churches attestation. 2. (f) That the proposition of the Church is so necessary to the act of divine faith, that nothing can be beleaved without it. 3. That (t) untill a doctrine be declared or defined by the Church, so long it may be either doubted of, or denied without danger. These propositions are their own. Hence we assume: But this doctrine [that the Church is infallible in all her decrees and definitions] was never yet declared, decreed or defined by the Church, no not by any Councell, or by any Pope. And hence we inferre; Therefore it is a doctrine which may be doubted of, or denied without danger; a doctrine which no man can beleave by divine faith; a doctrine (whatsoever it be in it selfe) to Christians not credible. If any man will deny the assumption, he will oblige himselfe to disprove it by a contrary instance: Let it be shewed where, and when, and in what termes the Church hath published any such declaration. And suppose (which will

will not be granted) that such a declaration had beene made , it may be demanded with reason, upon what warrant the Church can assume to her selfe a power so divine and boundlesse, as to authorize all her decrees in so high a forme , that they must be accounted divine and infallible ? If the promise of God in Scripture be pleaded for this power, we have already shewed how the learned among themselves have voyded this plea , and so restrained those promises that they are by much too narrow to support so wide a privilege. If it bee said that this authority of the Church is a principle admitted by all Christians without any doubt or prooffe ; this is a saying voluntary and groundlesse. For 1. they will confesse every principle in Religion to be founded either in nature , or in Scripture, or in tradition, or in Church definition; and in none of these will they find any footing for this. 2. All Christians in the world confesse the authority of Scripture, to be a principle indemonstrable; yet are we by them perpetually urged

(u) Princ. Do.
Etrin. l. 8. c. 31.

to prove that authority, and that by Scripture. 3. Doctor (u) Stapleton thinks it not onely fitting, but *necessary*, in respect of us, that the Church should give testimony to her selfe: especially then, in this point of so great importance and consequence, concerning her infallible authority, wherein all Religion is so much concerned. 4. Lastly, it is a great error and vanitie to beleieve, that this absolute infallibility of the Church is beleaved by all Christians: especially in the sense of our Adversaries, who ever by the Church intend that unsound piece, which they call the *Roman Catholique*. The Protestants and Greekes, expressly accuse this Church (and have convicted her too, as they think) of many grosse and dangerous errors. The (w) *Armenians, Syrians, Indians, Iacobites, Maronites, Abassines*, with other innumerable assemblies of Christians, have divers doctrines and customes directly repugnant to those of Rome: which were an unreasonable presumption and absurditie, if they esteemed the Church of Rome so wholly infallible.

(w) See Mr.
Brierwoods
Enquiries.

libre. Nay, within the Roman Church it
selfe, some (x) Authors of great learning

(x) *Occam. Dial. 1. part. lib. 5. cap. 25. De solâ universali*

Ecclesiâ militante invenitur in Script. authenticis quòd errare non potest. Concilia Generale licet sit pars Ecclesiæ militantis universalis, tamen non est Ecclesia universalis. Igitur temerarium est dicere, quòd Concilium Generale contra fidem errare non potest. *Id. Occ. late hoc ipsum probat. p. 3. et 1. 3. 2. c. 4. ad finem libri. Petrus de Alliaco Card. Cameracensis. in qu. vesp. art. 3. ad lit. (o). Concilium etiam Generale potest contra fidem errare, quia ipso sic errante adhuc staret aliquos extra Concilium non errare, & per consequens fidem Ecclesiæ non deficere. Id. ib. ad lit. (p). Ex Sacra Scripturâ non convincitur, quòd sit aliqua Ecclesia particularis, quæ regulæ legis Christi semper conformetur. Nicolaus Arch. Panorm. in cap. Significasti, extra de Electione. Si dicatur quòd Concilium Generale non potest errare, quia Christus oravit pro Ecclesia suâ ut non deficeret. — Dico, quòd licet Concilium Generale repræsentet totam Ecclesiam universalem, tamen in veritate ibi non est verè Ecclesia universalis, sed repræsentativè; quia universalis Ecclesia constituitur ex collectione omnium fidelium, unde omnes fideles Orbis constituunt istam Ecclesiam universalem, cujus caput & sponfus est ipse Christus. — Et ista est Ecclesia quæ non potest errare. Unde possibile est quòd vera fides Christi remaneret in uno solo, ita quòd verum est dicere, quòd fides non deficit in Ecclesiâ, sicut jus universalitatis potest manere in uno solo, aliis peccantibus. Cusanus Card. Concord. Cathol. 1. 2. c. 5. Notandum est, experimento rerum, Concilium universale plenarium posse deficere. quomodo etiam varia talia Concilia fuerant quæ judicando errarunt. Nicolaus de Clemangis in disput. super mater. Conc. general. Collat. priori p. 64. (ex edit. Joan. Lydii 1613.) Non debent qui Concilium agunt, pro fiducia ac libertate agendi quæcunq; libuerit nimis inniti illi æstimationi; Generale Concilium sumus, fidenter agamus, errare non possumus. — *Id. p. 72. in Col. poster. Solebant antiqui Patres Concilium celebraturi, jejuniorum abstinentiâ, orandi instantiâ, lachrymarum inundantiâ. — Sancti Spiritus assistentiam, suffragiumq; implorare. Quid autem necessarium erat tanta diligentia : si exploratum habebant se non posse falli aut deficere in his propter quæ fuerant congregati? Melch. Canus Loc. 1. 5. c. 5. q. 1. §. At contra. Fateor equidem quodcunq; Concilium Generale universalem Ecclesiam repræsentare. Sed dum urges, Ecclesiam errare non posse; verum est id in eo sensu qui a fidelibus accipitur. Intelligimus enim totam simul Ecclesiam, hoc est, fideles omnes non errare. At nihil obstat, cur major Ecclesiæ pars non erret. Vide de Papa suprâ §. 3. pag. 65. ad lit. (b)**

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and judgement, have declared their opinion, that any particular Churches, (and by consequent the Roman,) any Councells though Generall, any Popes may erre, even to heresie: and I doubt not but the best learned Romanists at this day are of the same opinion.

Before wee proceed, it will not be from our purpose, to note one thing more in passing. The Church of Rome pretends, that it is an office belonging onely to Her, to deliver the entire *rule of faith* to all Christian people. And she pretends further that this divine and infallible rule is made up of three integrall parts; to wit, *Scriptures, Traditions,* and *Church definitions*. If this be true, she doth but loosely discharge her office, and very ill satisfie the obligation which she hath unto the Christian world. For 1. Why hath she not yet defined that her definitions are of divine authority? The late Fathers of *Trent* have canonized unwritten traditions, and equalled them to Scriptures; but why did they omit to canonize the decrees of all Popes, and Councells? Why did they not adde to Traditions, their
Church

Church definitions, and command them both, and them all to be received with *no lesse devotion then the holy Scriptures.*

2. The same Fathers have given us an exact catalogue of all the bookes of Scripture : but why did they not give us the like list of divine and infallible Traditions ? Is it because they are numberlesse and cannot be recounted ? Or because it may be a thing full of danger to confine them to any certaine number, lest some be omitted ? Or because they are not yet agreed which are divine Traditions ? Or is it (as (y) D. Stapleton excuses his Church on the like occasion) because *that Church hath not yet thoroughly weighed all her Traditions, either for want of opportunity, or by reason of other thoughts and distractions* which have not permitted her seriously to consider of this businesse ? But there cannot be a busines of greater moment in Religion, or more worthy of the Churches care, then to deliver the *rule of truth* clearely and precisely, by which all doctrines in the Church are to be squared and examined. And therefore the Church of Rome herein so carelesse,

(y) Defens. author. Eccles. l. x. cap. 2. §. 5.

carelesse, cannot be excused from supine negligence.

Now to returne from this short digression. So far as truth and reason will permit, we have yeelded an infallibility to the Church: That is, *infallibility* in the *Essentials* of faith, to the Church *Universall*. And this confession satisfies the best of our Adversaries, who demand no more.

[III.] But when our Mistaker talkes so often of the infallibility and supreme judgment of the Church, He meanes somewhat els by *the Church*. Though, surely, he knowes not well what he meanes; or at least will not be forward to let us know his meaning; whether he meanes the *Church representative*, which is a Generall Councell, or the *Church virtuall*, which is the Pope; in whether of the two he plants this infallibility, as in the *Proper subject*, it will perplex him to say: and whatsoever he say, he shall touch a sore, and finde strong opposition within his owne partie.

First, for *Generall Councils*, we give them all the respect which is due unto them

them, and much more then do the most of our Adversaries. We say, that such Generall Councells, as are lawfully called and proceed orderly, are great and awfull representations of the Church Catholique; *that* they are the highest externall Tribunall which the Church hath on earth; *that* their authority is immediately derived and delegated from Christ; *that* no Christian is exempted from their censures or jurisdiction; *that* their decrees binde all persons to externall obedience, and may not be questioned but upon evident reason, nor reversed but by an equall authority; *that* if they be carefull and diligent in the use of all good meanes for finding out the truth, it is very probable the good Spirit will so direct them, that they *shall not erre*, at least not *fundamentally*. But they are not absolutely freed from all error. Such a Councell is but an assembly of men, and those somerimes not of the most able & sufficient. The Church Universall may have many more able members, out of the Councell, then she hath in it. For though that representing body, have all the legall power or binding

ding strength of the whole; yet it hath not all the naturall power or wisdom which is in the whole. The Catholique Church cannot possibly communicate her strength or power in that kinde to any Councell. Yet suppose the best of men to be in that meeting; even they are but men when all is done, neither all of them equall in the endowments of nature or grace, nor any of them perfect, being every one subject to all the infirmities and passions which attend our nature. Their meeting then cannot make them infallible in all things; though the act that is hammered out by so many heads, must needs in reason be perfecter, then that which is the issue of one mans sufficiencie.

Math. 18. 20.

But happily they are infallibly assisted! No doubt, the holy infallible Spirit assists at all such holy meetings; but how far, or in what manner, is all the doubt. The good Spirit ever assists the endeavours of the devout and diligent, so far as is necessarie: and is ready to guide them that are desirous to be guided by him. But his guidance is not a violent rapture, or a wilde *Enthusiasme*

same; but in searches of truth He ever directs us to the infallible *rule of truth*, the Scripture. And it is possible that a Generall Councell may misapply, or misunderstand, or neglect that rule, *weakly or wilfully*; and so erre, notwithstanding the Spirits assistance. A lawfull Councell may in *some things proceed not lawfullie, and so erre*, saith (a) Bellarmine; nay saith he, (b) *it may chance to be most manifestly convicted of an intolerable error*. His meaning is, they may be deceived where they follow *not the instructions of the Pope*: as (c) elsewhere he expresses himselfe. We say, and with more reason, no Councell is further priviledged then it follows the instructions of Jesus Christ, and of his Scriptures, whose warrant al unerring Councells have had for their decrees, and all Councells must have that will not erre.

Besides, (d) the Fathers in a Councell are discursive in their deliberations: they use the weights and moments of reason for the drawing out of conclusions from their principles. Wherein (e) it is confessed *they may mistake by ignorance*

(a) Bellar. l. 2. de Conc. cap. 7. §. Respondeo, Conc.

(b) Id. ibid. c. 8.

§. Alii dicunt.

(c) Id. ib. c. 11. in titulo.

(d) Bellar. de Conc. l. 2. c. 12.

§. Dicuntur igitur. Concilia

per ratiocinationem deducunt conclusiones. & iterum

ib. §. Alterum discrimen. Patres in Conciliis

debent rem ipsam querere, id est, conclusiones

investigare disputando, legendo, cogitando.

(e) Staplet. Relect. Cont. 4.

qu. 2. notab. 2. Ecclesia in singulis mediis

non habet infallibilem Sp. S. directionem,

sed potest in illis adhibendis probabili interdum, non semper necessaria

collectione uti.

ignorance or negligence; being not herein infallibly directed, and making collections sometime but probable. Now fallible principles, or infallible if they be mistaken, or if the illation be not necessarie, can never produce an infallible conclusion.

(f) Relect.
contr. 4. qu. 2.
Notab. 4.

Yet (f) Stapleton here hath a new pretty devise, that the Church though she be fallible *and discursive in the Meanes, is yet propheticall*, and depends upon immediate revelation (and so infallible) *in delivering the conclusion*. Which is a fanisie repugnant to reason and to it selfe. For to inferre a conclusion by argument or discourse, and yet to expect the same conclusion from immediate revelation: this is to argue and not to argue; to infer it, yet not by inference. A conclusion follows the disposition of the Means and results from them. A proposition immediately inspired without discourse may be a divine prophecy, or an oracle, but it is not a *conclusion*. And what use can there be of diligence or discourse in Councils, if all their conclusions come by divine inspiration? Prophetick infallibility is

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a meere (g) *gift of God*, which cannot be acquired or increased by studie: neither can a Prophet be discursive in that which he delivers from God as an infallible truth. And if the Canons of Councils be divinely inspired, then they must be admitted into the *Code* of holy Scriptures. as of equall authoritie with them; which though (h) some grosser Papists admit, yet the (i) wisest dislike and deny. Upon these or the like grounds, *Bellarmin* leaves his companion *Stapleton* to walke alone in this dangerous path; and avowes to the contrarie, (k) that *Councils* neither have, nor write immediate revelations.

Yet may some decrees of Councils in regard of their *matter* and consonancy to Scripture, be of divine and infallible truth, as those of the first Councils against *Arrius*, *Macedonius* and the rest. If in other things of lesser moment, or in any thing they erre or mistake, the Universall Church hath meanes of remedie; either by antiquating those errors with a generall and tacite consent, or by representing her

N

selfe

(g) 1 Cor. 12.
10.

(h) Vide *Can.*
loc. l. 5. c. 5. q. 3.
(i) *Bell. de Con-*
cil. lib. 2. c. 12.

(k) *Ibid. 5. Di-*
scussus igitur.

(l) De Baptif.
contr. Donar.
lib. 2. cap. 3.

(m) Aug. ad
Donar. post
Collat. c. 15. I-
tem l. 3. contr.
Maxim. & de
unit. Ecclef. cap.
18, & 19.

(n) Bellar. l. 4.
de Rom. P. c. 3.
S. Secundo, pro-
batur. Quilibet
Successor Petri
est petra &
fundamentum
Ecclesie.

selfe againe in an other Generall Coun-
cell, which may review and correct
the defects of the former ; as the great
Councell of *Chalcedon* did with the
second of *Ephesus*. So sayes (l) S. Au-
gustin, *Provinciall Councells may be cor-
rected by plenarie ; and plenarie Councells,
the former by the latter ;* But still all
examined by Scripture and submitted
to it, as the same Father (m) constantly
teaches.

[IV.] But if our Mistaker will be
ingenuous and speake out, he will con-
fesse that he meanes by his infallible
Church onely the *Church virtuell*, that
is, *onely the Pope*. In whom alone all the
vertue and power of the Church is e-
minently contained ; by whom all
Councells must be judged and all Con-
troversies determined ; on whom the
whole frame of the Roman Catho-
lique faith depends, and into whom it
is lastly resolved. For this is the new
Catholique doctrine of his new Ma-
sters, especially of the *Fathers of the So-
ciety* : who teach with great consent,
that (n) *every Successor of S. Peter is the
rock and foundation of the Church ;* That
the

the (o) *Popes authority is the hinge, foundation*, and (in brief) *the summe of Christian faith*: That (p) *by the Church is understood the Pope*, in (q) *whom alone resides all the authority of the Church and of Councils*: That (r) *the strength of all Councils depends upon him alone*: That (s) *he is the supreme Master of Christians*, and *judge of all Controversies*; and *whatsoever he propounds out of his chaire (and that onely) must be received as the word of God*: That his judgment is so absolutely infallible, (t) *that whether he be carefull or negligent*

vissimè dicam, de summâ rei Christianæ. (p) *Græf. Defens. cap. 10. l. 3. de verb. Dei. p. 1450, & 1451. per Ecclesiam intelligimus Pont. Romanum. Et per Ecclesiam Papam interpretantur, Non abnuo. Franc. Albert. Corollar. Theol. Tom. 1. Corol. 4. punc. 7. num. 35, 36. Dico primò, quod præter veritatem primam revelantem, est in universo aliqua regula infallibilis, animata, rationalis, qualis est Ecclesia. Quod autem hæc regula animata, rationalis, sit summus Pont. Romanus, non est hic locus proprius probandi, sed inter recentiores videndus Valenz. l. 1. q. 1. & Card. Bell. & Medina. — Dico secundò, stante hæc regulâ rationali infallibili, omnes Articuli fidei ultimâtes resolvuntur in ipsam, tanquam in rationem formalem, quâ, in proponendo — (q) *Græf. de Valentia Anal. fid. l. 8. c. 7. §. Porro, Authoritas quæ in uno Pontifice residet, authoritas dicitur Ecclesiæ & Conciliorum. (y) Bell. l. 4. de Rom. P. c. 3. §. At contra. Apparet totam firmitatem Conciliorum esse à Pontifice, non partim à Pontifice, partim à Concilio. vide Long. à Coriol. in Sum. Concil. Præfud. 6. (s) Græf. defens. c. 1. l. 1. de verb. Dei p. 16. Id solum pro verbo Dei veneramur ac suscipimus, quod nobis Pontifex ex Cathedra Petri, tanquam supremus Christianorum Magister, ac omnium Controversiarum iudex definiendo proponit. (t) Valenz. Anal. fid. l. 8. c. 3. ad 6. object. five Pontifex in definiendo studium adhibeat five non adhibeat, modò tamen controversiam definiat, infallibiliter certè definit, y. & Lorin. in Aët. 15. 17.**

(o) *Skulkenius Apol. pro Bell. cap. 6. pag. 255. Pontificia potestas est velut cardo, fundamentum, & (ut uno verbo omnia complectar) summa fidei Christianæ. Bell. præf. in libros de Rom. Pont. §. Et quidem. De quâ re agitur, quàm de primatu Pontificis agitur bre-*

(u) *Jesuita in
Regulis Patavii
interdictas
relictis An.
1606. jura il-
linc ob interdi-
ctum discede-
rent: reg. 13.
Apud Paulum
Suarium Theo-
logum Vene-
tum in Histor.
Interd. lib. 2.
(w) Bell. de R.
P. l. 4. c. 5. §.
Quod autem.
Si Papa erraret
præcipiendo
vitia vel prohi-
bendo virtutes,
tenderetur Ec-
clesia credere
vitia esse bona,
& virtutes ma-
las, nisi vellent
contra consci-
entiam peccare.*

gigent in his definitions, it matters not; let him but define, and without doubt he defines infallibly: That (u) if he (who is the Hierarchicall Church) define that to be white which the eye judges to be black, it must be so admitted: That (w) if he should erre, and command the practise of vice, or forbid the exercise of vertue, the Church were bound in conscience, to believe vices to be good and vertues to be bad. This is plaine dealing. Scriptures are obscure, unlesse the Pope interpret them. All Fathers and Councils may erre, unlesse the Pope confirme them. The Church without him, is a bodie without an head, an house without a foundation. Controversies cannot be decided but onely by his definition; and in that there can be no error, nor any appeal from it. But this being so, these men deale not plainly with us, when they pretend often in their disputations against us, *Scriptures, & Fathers, and Councils*, and the *Church*: since in the issue their finall and infallible argument for their faith is *onely the Popes authority*.

But infallibly there is nothing in Scripture which favours this infallibility: unless

unlesse the Pope may be admitted to expound it, which he will do infallibly for his owne advantage. And as little in reason, or in Antiquity. The Ancient Church was very carefull to conserve the puritie of the faith against heresies. Some(x) Fathers have written purposely of the plea's or *prescriptions* which the Church hath against them, & how Catholique doctrine may be discerned and maintained; to wit, by *authority of Scripture*, and *tradition of the Catholique Church*. If they had beleev'd the Bishop of Rome to bee the infallible Judge, surely (without more a doe) they had appealed all Heretiques to his Tribunal. And what needed the Christian Emperours anciently (and sometime at the request of the Bishops of Rome themselves,) to have gathered together so many Bishops, from so distant parts of the world, to celebrate Generall Councils; if this had been then known or imagined, that Councils can conclude nothing to purpose without the Pope: and that his sentence alone must cleare all controversies, and silence all Heresies? Nay, his judgement hath bene

(x) *Tertullian*,
& *Vin. Lirin.*

(y) Nilus Theſſalon. de cauſis diſſidii inter Graecos & Latinos. τὸ δὲ διὰ τῆς ἀσάτους ἀπὸν μόνον ὄντι. τὸ μὴ βέλους δὲ Πατρὶς ἐκκαμινίᾳ συνόδῳ δὲ τῆς ἀμείνωντιμίας διὰ τῶν ὁπῶν ἐπιπρίπτει. ἀμὲν αὐτὸν μόνον διὰ τοῦ σκελετον ἐξέλεον τῆς ὑπερμενῆ καὶ ἐξέλεον, τὸς δὲ ἀλλῶς ἐν μαθητῶν μοίᾳ ὁ παλαιοντας ἐχέον
 (a) Vide Uſſing. in Comment. ad Reſp. Synod. Baſil. Em. Richer. de Eccleſiaſtica & Polit. poteſtate Jac. Leſſebaff. de lib. ritate Eccl. Gallicanæ. ap. Laur. Boſchell. De rer. Eccleſ. Gill. l. 4. tit. 21. Reviſion du Concile de Trente l. 11. 4. &c.
 (b) Du Val. & Simkes.

formally opposed and rejected anciently, by particular Doctors, (men of eminency and eſteeme in the Catholique Church) by Councells Provinciaſſ and Generall; by the Churches of the Eaſt for above 800. yeares now paſt: and the onely cauſe of that Schiſme is by the Greekes caſt upon the vaſt ambition, and pretenſions of the Biſhop of Rome; (y) Who refuſes to have the grounds of that diſſention fairly heard and diſcuſſed in a Generall Councell; but in a Maſterly ſaſhion, will needs be judge himſelfe in his owne cauſe, and have all men beſides ſtand by, and obey him as his Scholars. And here in the Weſt, it is not long ſince the Councells of Conſtance and Baſil, depoſed ſome Popes, and decreed againſt all, that as inferiours they may be ſentenced by Councells. And their judgement herein hath been ever conſtantly avowed, and maintained by the beſt learned (a) Roman Catholiques of France, as a branch of the liberties of the Gallican Church; and by the Sorbon it ſelfe, till of late (b) ſome of that bodie have been corrupted by the practiſes of the Jeſuits, to flatter the Pope contrarie to their owne ancient Maximes,

Maximes, and (as I verily think) contrarie to their owne judgement. For however the Authors of this imagination can be content to abuse simple people, perswading them that the Pope is infallible; yet I am perswaded (c) they are so far from beleieving it themselves, that they secretly deride all those that beleieve it, well knowing it to be but one of their *holy frauds* devised for the advancement of their Catholick cause.

If this then be the infallible ground and motive of our Mistakers faith, without doubt all his faith (in this point, and so in all the rest which depend on this) is but a fanfy, and comes far short of a probable opinion. Especially considering that in all this conceit of the Popes authority and infallibility, there is no certaine ground for a divine faith to build upon: nay there is nothing but uncertainties and probabilities. Divine faith must have a firme & divine foundation that cannot faile or deceive: it cannot relie on conjectures, on which onely this pretended infallibility relies. As may shortly appeare by this that follows.

(c) *Franc. a Vi-
flor. Relect. 4.
de Potest. Pa. &
Concil. prop.
12. ad fin. Da
mihi Clementes,
Linos, Syl-
vestros, & om-
nia permittam
arbitrio eorum.
Sed, ut nihil
gravius dicatur
in recentiores
Pontifices, cer-
te multis parti-
bus sunt prisca
illis inferiores.
Cato apud Cicer.
2. de Divin. mi-
ra i se aiebat,
quod non ride-
ret haruspex ha-
ruspicem quum
vidisset.*

(d) Bell. l. 2. de
Rom. Pont. c. 4.
§. *Refert.*

(e) Bell. l. 2. de
Rom. P. c. 12. §.
Observandum
est tertio.

(f) Bell. ibid. §.
Et quoniam. &
l. 4. de R. P. c. 4.
§. *Accedis.*

S. Peter sat many yeares Bishop of Rome, and there he died. Well, grant this, though it seemes it can hardly be proved. For *Bellarmins* first reason for it is so weake, that himselfe sayes onely (d) *suadere videtur*, it seemes to perswade; it doth not convince but perswade, and but seeme to do so. There God commanded him to fix his Chaire, and to leave his full power to his heyres and Successors, the Popes. But what certainty of this? Indeed saith (e) *Bellarmino*, it is no where expressed in Scripture that the Pope succeeds *S. Peter*, and therefore happily it is not of divine right that he succeeds him; (f) yet it is not improbable that God commanded him to fasten his seate at Rome, and it may be devoutly so beleaved. Happily it is thus, and happily otherwise. This is not improbable, nor that. This may be beleaved, and may not be. Here's some little feeble ground for opinion, none at all for faith: a conjecturall certainty here may be, no certainty of faith at all.

Yet further: if *S. Peter* left this privilege of infallibility to his Chaire, surely he left it onely to his lawfull Successors; such as were lawfully elected and ordained

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ordained Bishops of Rome, not to in-
truders. But here againe we have nothing
but meere uncertainties.

For first, *Onuphrius*, and other Ro-
man Writers have noted six and twen-
ty severall *Schismes* in the Sea of Rome;
wherein two Antipopes, and sometime
three, have each one pretended to the
Chaire, and pretended also their claime
to be just and reasonable, disabling their
concurrents as unjust and unreasonable.
The last of these Schismes continued
above 40. yeares; from *Urban 6.* untill
the Councell of *Constance*: during
(g) which time all these Westerne parts
were *distracted, and perplexed, the most*
learned and devout men being not able to
judge which of the pretenders was the true
Pope. If the faith of Christians did then
depend on the infallible Pope, then in-
fallibly all that while Christians had no
meanes to settle their faith in any thing
that should be questioned.

Again, by the Popes owne (h) Ca-
habēt Quid autē habēt? Spiritū utiq; mendacii. *Bul Jul. 2.* Si cōtingat Simo-
niacē quēquā ad Pontificatū promoveri, electi, ipsius, seu assumptione ad
Pontificatū eo ipso nulla existat, nec ullā electo seu assumpto administrandi
facultatē vel in spiritalibus, vel in tēporalibus tribuat, & à nemine pro
Pont. Rom. habeatur. — Imo liceat omnibus Electū talē, ut Magū, Ethna-
cū, Publicanū & Hæresiaracham evitare,

(g) Apud *Plat.*
in v. t. *Urban. 6.*
edit. J. h. Paris.
1530. Aded per-
plexum fuit
Schisma ut eri-
am doctissimi
viri & consci-
entiosi non va-
lerent discutere
cui esset magis
adhærendum.

(h) *Leo PP. ap.*
Grat. causa 1. q.
1. Can. *Gratia*.
Gratia si non
gratis datur vel
accipitur, gratia
non est. Simo-
niaci autē non
gratis accipiūt:
igitur gratiam,
quæ maximē
in Ecclesiasticis
ordinibus ope-
ratur, non acci-
piunt. Si autem
non accipiunt,
non habēt, nec
gratis, nec non
gratis, cuiquam
dare possunt.

Quid ergo dāt?
profecto quod

non,

(i) *Baronius* ad an. Chr. 912. §. 8, Romæ tunc dominabantur potentissimæ æquæ ac fœdissimæ meretrices, quarum arbitrio mutabantur sedes, dabantur Episcopi, & (quod auditu horrendum atque infandum est) in Sedem Petri & æcum anasii Pseudo-Pontificis intrudebantur. Nus-

quam deri eligentis, vcl consentientis postea populi aliqua mentio: Canonones omnes pressi silentio, decreta Pontificum suffocata, proscriptæ antiquæ traditiones, veteresque in eligendo summo Pontifice consuetudines, sacrique ritus ac pristini usus prorsus extincti. *Gentiliard.* Chronol. ad an. 901. Per annos fere centum quinquaginta, à Johanne scilicet 8. ad Leonem 9. usque, Pontifices circiter quinquaginta à virtute majorum prorsus defecerunt: Apotactici, Apostaticive potius quàm Apostolici; quando non per ostium sed per posticum ingrediebantur. (*) *Mant.* l. 3. de Calam. Tem.—Romæ Templi, Sacerdotes, iltaria, sacra, coronæ, Ignis, thura, preces, Cœlum est venale Deus. (k) *Puteanus* in 2. 2. qu. 1. A. 6. Dub. ult. Papam existentem (verbi gratiâ *Paulum* 5.) esse verum vicarium Christi & successorem Petri, non est absolutè de fide Catholica. 1. Quia supponit hæc duas istas alias propositiones, *Paulus* 5. est baptizatus, & *Paulus* 5. est canonicè electus in Rō. Pontificem; ac neutra ex istis duabus est de fide Catholica absolutè.—

them

them is Pope, he is not sure of his infallibilitie.

But besides all this, it is a thing most certaine that no Roman Catholique in the world can be certaine of any Pope, that he is either a Bishop, or a Priest, or even a Christian. For this is one point of their Catholique doctrine (1) that *the force and vertue of all Sacraments depends on the intension of the Minister, who, if he have not an intention to doe as the Church doth, all he doth is nothing, he confers no Sacrament. And accordingly (m) they grant, that no man can possibly know (otherwise then by bare conjecture) whether himselfe, or any other, have received either Baptisme, or Orders, or any Sacrament: being impossible for him to know the intention of the Minister. None is capable of holy orders, unlesse he be baptized. Pope Urban 8 then cannot be either Bishop or Priest, unlesse he were made a true member of the Church by baptisme. And he was not truly baptized, or ordained, if the*

(1) Decret. Eu-
genii post Con-
cil. Florent.

(m) Andr. Reg.
l. 9. de Justitia
c. 17. Nemo
potest per fi-
dem constare
se recepisse vel
minimum Sa-
cramentum.
Estque hoc ita
certum ex fide,
ac clarum est
nos vivere.

Nulla siqui-
dem est via,
quâ citra reve-
lutionem, nôsse
possimus in-
tentionem mi-
nistrantis, vel
evidenter, vel
certo ex fide.
Belarm. lib. 3.
de Justif. cap. 8.

§. Dicunt Non potest quis esse certus certitudine fidei, se percipere veram Sacramentum, cum Sacramentum sine intentione Ministri non conficitur, & intentionem alterius nempe videre potest.

Bishop

Bishop ordaining him, or the Priest baptizing him, (or any other who formerly baptized or ordained them) failed in their intention. And whether they did so faile, neither *Urban* himselfe nor any man else can be assured, no not by an humane certainty, much lesse by a divine faith. How then, is our Mistaker sure that his Pope is the infallible Head of the Church, when he cannot be sure that he is a member of it?

Lastly, admit the Pope infallible in his definitions, yet how can any Papist in Europe (excepting onely those few that stand by and heare his Holinesse when he gives out his Oracles,) be infallibly sure what it is which he hath defined? Their assurance hereof is onely so much faith as they can give to the reports of their Priests and Jesuits: which at the best can produce in them but a strong opinion, unlesse they can beleieve their Priests and Jesuits also to be infallible in their relations.

It much concernes our Mistaker, and all Roman Catholiques to consider,
how

Priest how feeble and wavering that faith
no for- must be which is concluded from these
) fai- slippery principles. Every lawfull Bi-
whether shop of Rome is infallible, but *Urban*
mselfe the 8. is lawfull Bishop of Rome, there-
no not fore he is infallible. And then againe.
h lesse Whatsoever *Urban* the 8. defines is
is our infallibly true, but this or that *Urban*
s the hath defined, therefore it is infallibly
when true. In these Syllogismes imagine the
mber Propositions to be certain and true, (as
they are most certainly false) yet the
assumptions to a very Roman Catho-
le in lique, at the most can be but probable,
apift he cannot be certaine of either. Not
few certaine that *Urban* was lawfully or-
nesse dained, and elected into the chaire;
e in- nor certaine that out of his chaire hee
hath f is hath published this or that definition.
e to An opinion or a conjecture of these
Je- things he may have; but he cannot have
ce certainty, and much lesse divine faith.
in- Wherefore, since the conclusion cannot
nd be stronger then the weaker of the
a- Premisses, his faith is not divine nor cer-
tain, but onely a conjecture or an opiniō

We may now conclude this point,
and returne our Mistakers words upon
himselfe

himselfe. If his faith be grounded on
so fallible a motive as the Popes infalli-
bilitie, it is cleare that he hath no true
divine or supernaturall faith at all, but
onely opinion, or perswasion, or hu-
mane beleeve.

Charity



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Charity mistaken. *Cap. 7.*

Restants object that Roman Catholiques are not at unitie among themselves, as appears by many questions wherein their Writers are at variance.

Answer. Catholique Doctors differ onely in matters of opinion not decided by the Church, not in any points of faith. And besides, their differences are all fairely carried, without any breach of charity. If it be againe objected, that learned Catholiques beleeve more then the unlearned: Answer. This hinders not their unitie. It suffices the vulgar to beleeve implicitey what the Church teaches. And by vertue of such implicite faith a Cardinal Bellarmin, and a Catholique Collier are of the same beleeve.

Answer,

Answer. Sect. 6.

[I.] **D**issensions in the Church of Rome of greater importance then any among the Reformed. They differ not onely in opinion, but in matters of their faith. As about the Popes authority; and the Popes themselves about their vulgar Latine Bibles. [II.] Discords among them uncharitably pursued. Some patterns of their mutuall bitternesse and revilings. [III.] Implicite faith, in some points, and in some men, admitted. What it is which we here dislike in the doctrine of some Romanists.

[I.] The

[I.]



THE Mistaker
hath formerly
upbraided us
with our dis-
cords in Reli-
gion: Now, he
pretends there
is great Unitie

in doctrine among his Roman Catho-
liques. With little reason, and with as
little ingenuitie. For certainly if in this
point we be not innocent, they are
much more guilty. The truth is, that
olde complaint of *Optatus* fits our times
better then his, (a) *Omnes contentiosi ho-*
mines sumus, there is but too much quar-
relling on al sides, w^{ch} exposes our ho-
ly faith to the scorn of Infidells, and ill
beseemes them that pretend (as we doe
all,) to serve and follow the *Prince of*
Peace. But sure the Romanists are not
in case to fasten this reproach on us,
since it will reflect more strongly on
themselves, who have many more, and
more weighty Controversies among
their owne Doctors, then those of ours.

For our dissensions I have already

O

said

(a) Lib. 5.

said, enough (if not to justifie, yet) to excuse them. To which I now adde, by way of just recrimination, that they are both for their number, and in their nature, of farre lesse importance, then the dissensions in his Roman Church.

But our Mistaker answers in the behalfe of his jarring Doctors, two things. 1. that they differ onely in some school-questions of *opinion*, not in matters of *faith*. 2. that they dissent in judgment onely, without breach of charitie. But in both the parts of this answer, I shall briefly let him see that he is Mistaken.

His first plea is a very true and reasonable Apologie for our Reformed Churches, but not so for his Roman. Our controversies are none of them, in the substance of faith, but onely in disputable opinions, not cleerly defined in Scripture; wherein learned and charitable men do *each one abound in his owne sense, still keeping the unity of the Spirit in the bond of peace.* The summe of our faith is the same which we have received from the Apostles. We have not added

added any new Articles to the Creed; nor do we differ about any of the olde ones. But they of (b) Rome have enlarged the Creed of Christians one moiety; and will needs have the world to believe many things as points of faith; which at the best are but doubtfull opinions; among all which there is hardly one, wherein themselves do fully agree. The (c) *most eminent* Cardinal Bellarmin, in his Controversies against us, hath fairly confessed (as hath been formerly noted,) that each opinion almost is controverted amongst themselves. A (d) German Doctor hath collected out of Him their contradictions; and set them down in his owne words, to the number of 137. and withall a Catalogue of such Roman Writers, as Bellarmin himselfe hath contradicted and confuted, which contains the most part of Writers in his owne Church, famous for learning in latter ages.

Ioannes de Rada hath filled two grosse volumes with the contentions of the Thomists and Scotists. And the Dominicans and Jesuits have filled libraries

(b) *Bulla Pii*
4. post Concl.
Trident.

(c) The new
title of Cardi-
nalls by the de-
cree of Pope
Urban.

Jun. 10. 1630.
See it in the
French Merc.
Tome 16. pag.
592.

(d) Contradi-
ctiones DD.
Rom. Ecd. ex
Rob. Bellarmine,
Autore *Juan.*
Pappo. Argen-
torati. An 1597
Vide etiam
Matthiam Fla-
cium de Sectis
& controversiis
religionis Pa-
pisticæ. Basil.
1565.

with their quarrels in the matter of Grace and Freewill: wherein either side pretends the definition of the Trent Councell for their contrarie opinions. It seemes that Councell (like the Devill in the olde Oracles,) hath deluded them both with ambiguous sentences: Or, if the definition be cleare, one of the Factions doth obstinately contradict it. Why doth not his Holinesse all this while interpose, and give out his infallible judgement in the questions? If he will not, he wants charity towards his owne children; if he cannot, how is he the infallible Judge? Or is it rather his wary wisdom, not hastily to decide Controversies, wherein witty and learned men on both sides are engaged: * left in stead of changing their opinions, they should fall to challenge not onely the *infallibility* but (which were more dangerous) the *authority* of their Judge; and in stead of reforming their owne judgement, despise his.

* As *Widdrington* and his followers have done See *Widdringtons* Purge: on against the Popes Decree, wherein he was condemned for an Heretique and no childe of the Church.

The most capitall point of all others in their new Creed is that of the *Popes authority*, and that obedience which he challenges in spirituall and temporall matters:

matters: yet of all others they are most at discord among themselves about this point. The olde doubts are not yet resolved, *whether he be under or above a Generall Councell*: and *whether he may erre in his definitive sentence*. Some advance him with priviledges above the condition of men. Others think more soberly of his power, and are bold to resist him, when they see him abuse it. In the *Trent Councell* the Spanish Bishops stood stoutly for the independency of Episcopall authority, and strongly maintained resistance to be *de jure divino*; being overborne onely with most voices by the Italian faction. The Divines of *Venice* in the late quarrells of Pope *Paul* the 5. against that State, neglected the Popes *Interdict*; so that he was fain, with shame enough, to revoke his Censures. (e) Very lately the Bishops of France have brought the Regulars of that Kingdom under their jurisdiction, notwithstanding their exemptions by the Pope. And whereas his Flatterers tell him, that he hath either *directly*, (as (f) some say) or *indirectly*, (as (g) others, to the same purpose) a *Temporall Monarchy*

(e) Voiez la Declaration de l'Assemblée Generale du Clergé de France. An. 1625.

(f) *Caverius, Bosius &c.*

(g) *Bell. &c.*

(b) Baveley,
withington,
The Divines of
Venice, &c.

over all the earth ; that all Princes are his vassals , and may be deposed when he thinkes fit ; that hee may dispense with subjects for their oath of Allegiance, and licence them to take armes against their Sovereignes : Many good Roman Catholiques detest these damnable doctrines, and have (b) confuted them, as tending to bring ruine and confusion on all States ; and in France the seditious bookes of *Mariana*, *Bellarmin*, *Becanus*, *Suarez*, *Santarellus*, and such like, containing these Horrible Maximes of the Society, have been cast into the fire by the hand of the publike Hangman.

See Dr. James
his *Bellum Pa-*
pale, and Cor-
ruptions of the
Fathers. part. 3.

But among their discords there is none more memorable, or of greater consequence, then that of the two Popes *Sixtus* 5. and *Clement*. 8. about their vulgar Latin Bibles. When the Councell of Trent declared that Translation onely to be authenticall, there were abroad in the World above 60. severall Editions of it, each differing from other. Which *Sixtus* taking into consideration, with great diligence & advise of many Cardinals he compared the Co-

pics,

pies, and out of them all published one, which he straitly commanded to be received as the onely true Vulgar; by a solemne Bull abolishing all others which did not exactly, *ad verbum*, and *ad litteram* agree with that; and was so curious as with his owne hand to correct many errors escaped in the Presse, because he would have it more compleat. This Bible was published with the Popes Declaration before it in the yeare 1590: a Copy whereof is extant (though they have consumed as many as they could) in the publique Library of *Oxford*. *Clement. 8.* shortly after, observing many defects and corruptions in that Edition, published another, with the very like Declaration, wherein he authorises onely his owne Bible, revoking all others. These two Bibles infinitely differ, not only in words, phrases, and entire verses, but in very many absolute and direct contradictions: yet are they both equally justified, and equally injoynd, under the penalty of a curse to them that obey not. So as hereby all Roman Catholiques are involved in a miserable necessity, either to use no

Bible at all, or to undergoe the curse of Pope *Sixtus* if they use that of *Clement*, or of Pope *Clement* if they use the other of *Sixtus*. Nothing can be said with truth or reason to salve this contradiction. Now I suppose our Mistaker will yeeld, that the authentickall *Edition of the Bible*, and the *Popes Authority* are not matters of *opinion* onely. Their differences therefore are not onely in matters of opinion.

[II.] The second part of his Answer for his Doctors is, that *their differences are all fairely and peaceably carried without any breach of charity*. Happy were the poore Church of Christ, if all Controversies in Religion might be so handled: but it hath beene and is her misery, that it is far otherwise. And here againe the Roman Part is as guilty (at least,) as the Reformed. I love not to be raking in dunghills: Yet to shew the Mistaker, that Lutherans alone are not troubled with passions of the Spleene, I will give him some few examples of Papists railing as unmercifully at their owne Brethren, as they are wont to doe at us.

Alex.

Alex. Carerius is so zealous for the Popes direct temporall Monarchie, that al who deny it, are in his language, *(i) impious politicians, and heresiques, and their discourses fals heretical dotages.* Now it is denied by the Cardinalls *(k) Bellarmin, Turrecremata, Cajetan,* and a great number of other learned Romanists.

(i) Carerius in tit. libri sui, & lib. 2. cap. 12. §. *Quorum.*

(k) Bell. lib. 5. de R. Pont. cap. 1. §. *Tertia.*

In that bitter contention betweene the *Seculars & Iesuits* of this Kingdome in the yeare 1600, and after, about the authority of *Blackwell* the Archpriest; the two Factions are notably deciphered each by other. The *Seculars* (by the *(l) Iesuits*) to be *mad heads, seditious libellers, notorious calumniators, factious, turbulent, obstinate brawlers, tumultuous, of scandalous life, writing evident egregious malicious untruths, impudent fictions, and wicked slanders; rebels, betrayers of the Catholique cause, &c.* On the other side the *Iesuits* (by the *(m) Seculars*) to be *Schismaticques, Donatists, Anabaptists, Arrians, Vipers, men that runne such a desperate course, as if Religion were but a meere politicall and Atheall devise; living by the principles of Machiavell, taught by their Arch-rabbies how to maintaine (with equivocations,)*

(l) Parsons his Apol. for Subord. ch 4. §. 8. &c. and the Table prefixed.

(m) Watsons Quodlibet. pag. 61, 151. & *passim.*

vocations,) dissimulation, detraction, ambition, sedition; surfeiting sorer then ever did *Heliogabalus*; busied in setting division, breeding of jealousie, and making of hostile strife, by opposition of King against King, State against State, Priest against Priest, Peere against Peere, Parents against Children, raising of rebellions, murdering of Princes, making uprores every where. Men unworthy to be called Religious, or Catholiques, or Christians. For howsoever they boast of their perfections, holiness, meditations, and exercises, yet their plots are beathish, tyrannicall, satanicall, and able to set *Aretin*, *Lucian*, *Machiavell*, yea and *Don Lucifer*, to schoole. Wicked Iesuits, who would have all Catholiques to depend on the Archpriest, when as the Archpriest depended upon father *Garnet*, *Garnet* on *Parsons*, and *Parsons* upon the *Dewill*, &c. These are our mistakers friends, whom he commends so much for unitie and charity. But sure, if this be charity, it is, such as he calls in the title of his booke, *Charity mistaken*.

This very contention is now againe of late revived amongst them, on the like occasion, and pursued with the like
intem-

intemperate bitterness, both in * Ireland, and especially in this Kingdome. The present Pope *Urban* hath given to one *Richard Smith* the title of Bishop of *Chalcedon*, and hath sent him (not to reside upon his Sea, for that had been to punish him & send him a begging, but) hither into England, appointing unto him for his Diocese the two Kingdoms of England & Scotland, & investing him with the power and jurisdiction of Ordinary over all his Catholiques in these Kingdomes, without any exception of Laitie or Clergie, Secular or Regular. The Jesuits cannot brook any subordination, but where some of their owne command in chiefe. Therefore being questioned by this Bishop for their Faculties, they straightway question him for his Authority; and publish to the world in divers (n) Declarations, that *his power is meerly usurped* and pretended; That there is no necessity either of particular Bishops for the government of particular Churches, or of the Sacrament of Confirmation, especially in times and places of persecution, (for so these men speake of the most mi'de governmēt of our most religious

* See the Treatise of *Paul Harris* Priest against the Excommunication published against him and *D. Caddell*, by the Archbishop of Dublin, *Th. Flemming* alias *Bannewell*, a Franciscan Fri. Printed An. 1632.

(n) *Disquisitio assertio-nis D. Kellisoni. Autore Nicol. Smithae.*

An Apologie for the proceeding of the See Apostolick, by *Daniel of Jesu*, who is by Anagram, *Joannes Flaide*, a Jesuit, now or lately Professor at S. Omnis. *Declaratio Catholicorum Laicorum Angl.*

religious Sovereign:) That the Regulars, as such, are proper and principall members of the Ecclesiasticall Hierarchie; That their state is a state of greater perfection then that of Bishops or Presbyters; That their exemption from the power of Bishops is essentially annexed to their condition; That their priviledges cannot be revoked, no not by the Pope, &c.

(o) *Censura quarundam propositionum per Facult. Parisiensem. Parisiæ. 1631.*

(p) *Aurelius in Vindiciis p. 385 See a large Catalogue of Jesuits thus lurking under false Names, in the same Aurelius, in Indice prefixo Aueritico advers. Sirmondum.*

Where also Benjamin Norton of Suffex in his letter to Aurelius, calls them Novatores latratos qui magnam fecere in Anglia deceptionem.

These Maximes, and the like passe for Catholique doctrine among the Jesuited partie. But on the other side they are condemned and censured (not onely by their owne secular Clergy here, but) in France, by the Archbishop of Paris; by 34. of their other Bishops in a full assembly; and by the Sorbon to be (o) propositions rash, presumptuous, false, absurd, scandalous, profane, injurious to Episcopall dignity, destructive to the Church, and hereticall.

This Censure was quickly well washed with the bitter Sponge of Iohn Floyd a Jesuit, (p) lurking under the name of *Hermannus Læmelius*, who charges the Sorbonists with malice, ignorance, stupidity, schisme and heresie; and with great scorne insults upon them. But against him,

him, the Censure and Censors are defended by three Doctors of that Society, *Aurelius, Hallier, and Le Maistre*, in severall volumes, which are highly approved and esteemed by our English *Anti-Jesuiters. By those Doctors the Author of the Sponge is accused of (q) lying, ignorance, and heresie, of prophane scurrilitie; of blasphemy and impiety; of furious, filthy and devillish rayling; of unsufferable arrogance, &c.

It were easie to note *more such examples of this Roman Charity, if it were worth the while to looke after them. The Protestants may well comfort themselves when they suffer under these sharp tongues, which so cruelly lash one another.

[III.] Now further that the *Unity of Faith* is not impeached, nor any discord in Religion induced betweene learned men and the ignorant vulgar people, although they differ much in the measure of their knowledge, & in the manner of their assent to divine verities, it will be easily yeilded to the Mistaker. And I do not think, any learned Pro-

against the base lying slanders & aspersions cast upon that
testant

* See the gratulatory Letters of Benjamin Norton, and of John Celleron (in the name of all their Seculars here) to *Aurelius*, in ejusdem *Aurelii Anaretico advers. Sirmondum* (q) *Aurelius* in libri sui titulo. *Hallier* in Admon. ad Lect. p. 8, 9, 16, 24. v. & N. *Le Maistre* Confutat. rationum spongiæ. part. 1. in præf. & c. 1, 3, 4. & part. 2. in præf. &c.

* The like may be seene in *Brovius*, & *Carelus*, & their Ab. betters, about *Scorus*, and *Thomas*. See also *Harmartus* Chancellor of Bavaria his booke against *Brovius*, in defence of *Lewis* of Bavaria, as Emp. by *Brovius*.

restant will denie the great use of that distinction, (which hath ground in reason and nature) between *explicite* and *implicite* faith, for which he contends ; if it be rightly interpreted, and all faith, of what kinde soever , directed upon the proper *Object* , which is holy *Scripture*, and not the Church. The best advised of his owne Catholique (r) Divines yeeld that *there are some points necessary to be knowne of all sorts ; necessitate medi,* in which points *implicite* faith doth not suffice ; but expresse particular knowledge is to be joyned to the assent of faith in all them that will be saved. This granted, we will yeeld that in other (/) matters of great difficulty, and not of such absolute necessity, a general, infolded, or virtuall beleefe may suffice to some persons , who either want capacity or meanes of better instructi-

(r) *Bannes* in 2.2. q. 2. art. 8 §. *Ultima sententia. Tolet.* Instruct. Sacerd. l. 4. c. 2 n. 9. & ibi. *Victorinus* annot. ult. *Aquin.* 2.2. q. 2. Art. 5. in Corp.

(/) *Especeus* in 2. Tim. c. 3. digr. 17. p. 119. edit. Parif. 1564. *Alia* certè credibilia implicitè, & in animi preparatione

credant populares, quatenus parati sunt credere quicquid Scriptura continet; explicite credantur, quum quid eis constiterit in fidei doctrina tradi & contineri: in *secundariis* inquam credendis, sive in iis quæ fidei objecta per accidens vocantur.— In subtilibus item considerationibus. In iis fides simplicium velata atq; implicita valeat sufficere. In iis autem quæ fidei *per se* sunt objecta, per quæ nimirum homines iusti beati que fiunt, quales sunt super benedictæ Trinitatis, incarnationis ; Dominici articuli, definita opus est adultis & explicita fide: nec sufficeret decantata hodie per Catholicos caybonarii fides.—

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on: so as they diligently and conscio-
nably endeavour to encrease their know-
ledge, not affecting ignorance; and with-
all carry an humble preparation of
minde to beleeve distinctly and parti-
cularly any truth, when it is cleered
unto them out of the word of God. In
this case, that of S. *Augustin* (1) is most
true: *not the vivacity or quicknesse of
understanding, but the simplicity of be-
leeving doth make the common sort of people
most safe.*

(1) Contra E-
pist. Fundam.
cap. 4.

In some sense, the faith of the best
learned Clerkes in the world, may truly
be said to be an *implicite faith*. For
though the assent of faith be more cer-
taine (if it bee possible) then that of sense
or science, or demonstration; because it
rests on divine Authority, which can-
not possibly deceive: yet is it also an
assent *inevident* and obscure, both in re-
gard of the *object*, which are things
(u) *that doe not appeare*; and in respect of
the *subject*, the eye of faith in this state
of mortality being *dimme*, and appre-
hending heavenly things *as through* (w) *a
glasse, darkly. Our faith is not yet* (x) *sight,
or vision, till we be in our heavenly*

(2) Heb. 11. 1.

(w) 1 Cor. 13.

12.

(x) 2 Cor. 5. 7.

1 Pet. 1. 8.

Conn-

(y) Orig. *sel*
apx. lib. I. pro.
2m, Sancti A.
postoli fi.
dem Christi
prædicant; ne.
cellaria omni.
bus credenti.
bus crediderūt,
manifestissimè
tradiderunt, ra.
tionem asserti.
onum relin.
quentes inqui.
rendam. De ali.
is dixerunt
quidem, quia
sint, quomodo aut.
tem aut unde
sint siluerunt.
Cyrii. Hieros.
Catech. II.

Ὅτι μὲν ὁ Θεὸς
 ἦν ἔχει, τὰ
 πιστεῖν τὸ δι
 πῶς, μὴ πολὺ
 θεωροῦμεν. Ἡ
 τὸν γὰρ ἔχον
 τινος. μὴ ἐξ ἑ
 σκαυτὸν ἰνὰ μὴ
 πῶς. α. θεω
 τῶν σοι, τὰ
 ὡν ἱερομῶν τις
 θεωροῦμεν. Ἡ
 τὸν γὰρ ἔχον
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 θεωροῦμεν. Ἡ
 τὸν γὰρ ἔχον
 τινος. μὴ ἐξ ἑ
 σκαυτὸν ἰνὰ μὴ
 πῶς. α. θεω

Country. And therefore though any faithfull man may apprehend the τὸ ὅτι or the revelation of God in Scripture, *that* the Mysteries of our Religion (the Trinity, the Hypostaticall union, and the like) are divine and true, yet no faithfull man can fully comprehend the *ἵνα*, the reason or manner *how* these Mysteries are true. Here (y) *faith forbears* all curious and bold inquisitions, and requires not any distinct knowledge, but sits downe involved in an humble and devout ignorance, leaving these secrets onely to God.

The things which we dislike in the doctrine of implicate faith, as it is delivered by some Roman D. D^s, are specially two.

1. They teach that implicate faith *alone, and of it selfe* may suffice to salvation without any distinct knowledge, or explicite faith, of any Article in the Creed. This is the doctrine of many (a) learned Writers in the Church of

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 ὡν ἱερομῶν τις
 θεωροῦμεν. Ἡ
 τὸν γὰρ ἔχον
 τινος. μὴ ἐξ ἑ
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 τῶν σοι, τὰ
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 θεωροῦμεν. Ἡ
 τὸν γὰρ ἔχον
 τινος. μὴ ἐξ ἑ
 σκαυτὸν ἰνὰ μὴ
 πῶς. α. θεω

Rome

Rome (if others do them no wrong,) who hold, that it is *not necessary* to believe any Article of the faith expressly, no not in this time of grace after the cleere publication of the Gospell, but that it is enough to believe all which the Church beleeves. So as if a man be demanded whether Christ were borne of a virgin, or whether God be one, and three in Persons, he may answer, I cannot tell, but I beleeve all that the Church beleeves: and this faith may justifie and save him. The modell of this faith is that confession of the Catholique Collier, so much memorated and applauded by (b) them, as a very good faith, and the safest way of beleeving, yea more safe then the meditation and exercise of the Scripture.

2. They make this implicate faith to rest it selfe, not on the Scripture, the onely foundation and rule of faith, but on the Church: still meaning by the Church (not the Church Catholique, or any sound member of it, but) onely the Church of Rome, that is, the Pope assisted with some few of his Cardinalls and Prelats. Wherein, the Church of Rome manifestly aimes to erect her

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owne

(b) Hosius, Pignus, Stapleton, and his Translator Stapleton.

(c) *Grég. de Valentia*. Anal. fid. 18. c. 6. §. Quod verò. Sine contradictione ulla obedire iussi homines sunt Sacerdoti iudicanti— Quod ipsum persuadere nobis de summo Ecclesiæ Pastore & nunc jubemur. (d) *Bellarm.* de verbi Dei interpretatione. l. 3. c. 10. §. Septimum arg. Christiani tenentur doctrinam Ecclesiæ

recipere, & non dubitare an hæc ita se habeant. Et ib. §. Addo. Debet Christianus sine examine recipere doctrinam Ecclesiæ. Et ib. ad arg. 16. Doctor non proponit sententiam suam ut necessariò sequendam, sed solùm quatenus ratio suadet: at Iudex proponit ut sequendam necessariò. Patres sunt Doctores, Concilia verò & Pontifices sunt Iudices. (e) *Staplet.* Aut. 10. rit. Ecclesiæ defensio l. 1. c. 7. §. 9. Nostrium est simpliciter obedire Ecclesiæ, nullâ appositâ conditione. Idem ib. l. 3. c. 12. §. 14. Ecclesiæ simpliciter est audienda, sine ullâ exceptione. Idem ib. l. 3. c. 14. §. 11. Ecclesiæ vox simpliciter & absolute recipienda est. * *Athanas.* Orat. Advers. eos qui volunt simpliciter credendum, Tom. 2. edit. Paris. p. 325. δὲ ἡ ἐκκλησία, ἀπὸ τῶν λέγοντων καὶ μηδὲς ἐξ ἐταῶν τοῦ τί ὁρεῖται ἐν αὐτοῖς ἢ τί ἀρεσκῇ. καὶ πῶς ἐνομαζομένη τὴν ἀβασανιστέον ὅτι τοῖς ἀσέβουσιν καὶ ἀναπειθέταις συζητάται. Et post hoc vocat ἀλόγως, ἀχρίτως πᾶσι λέγειν. Et iterum καὶ δεῖται τὴν ἐξέτασιν, ἵνα φύγῃ τὴν ἐλεγχον.

this

this is a sure meanes to keepe the Court of Rome in quiet possession of her tyranny and errors, if men may be persuaded to resigne unto her their judgement and reason, and yeeld her a blinde and brutish obedience in all things. The colour is, that in all doctrines she is assisted with an infallible Spirit; and therefore being all divine truths and inspirations, they may not be inquired into. The ordinarie pretense of Deceivers; of (f) *Apelles* the olde heretick in *Eusebius*, of *Mahomet* the great Impostor, and of some Others (besides the Romanists) in this age. But, as a learned man hath well observed, (g) *The safest way of lying, is for men to entitle God to their owne dreames, and for all reason to say they are heavenly verities which may not be examined.*

It is very meet that the ignorant people should obey (h) *their overseers in the Lord*, and submit themselves to the Ministry and direction of the Church, in many profound doctrines above their reach. But it behoves them to have a distinct and comfortable knowledge of

P 2

the

(f) *Disum Apellis apud Euseb. Hist. Eccl. l. 5. c. 13. ἡ δὲ αἰὶς ἀπὸς ἑστῆς τῶν λόγων.*

(g) *Ludov. Viv. res de verit. fidei Christ. l. 4. p. 478. contra errores Mahometis. Tutissimum mentendi genus est, nolle rationem eorum quæ dicat reddere, & veritatem dictorum ad Deum referre auctorem, quem nemo de veritate possit interrogare.*

(h) *Heb 13. 17.*

(i) Heb. 6.1.
 (k) Joh. 5. 39.
 (l) 2 Pet. 3. 18.
 (m) Col. 1. 10.
 (n) Col. 3. 16.
 (o) Rom. 10. 10.
 (p) 1 Pet. 3. 15.
 (q) *Lactantius*
 lib. 2. cap. 8.
 Oportet in ea
 re maximè, in
 qua vitæ ratio
 versatur, sibi
 quemque con-
 siderare, ut òque
 iudicio ac pro-
 priis sensibus
 niti ad investi-
 gandam & per-
 pendendam
 veritatem,
 quam creden-
 tem alienis er-
 roribus decipi,
 tanquam ipsum
 rationis exper-
 tem. Quare
 cum sapere,
 id est, veritatem
 querere, omni-
 bus sit inna-
 tum; sapientiam sibi adimunt, qui sine ullo iudicio inventa majorum pro-
 bant, & ab aliis, pècudum more, ducuntur.

the essentiall points of faith : and not se-
 curely to rest in a babish simplicity, but
 (so far as God hath enabled them) so
 (i) be led on to perfection. To which pur-
 pose they are commanded to (k) search
 the Scriptures, that they may (l) grow, and
 (m) encrease in knowledge , that the
 (n) word of Christ may dwell richly in
 them , and that they may be able both
 to beleieve (o) with the heart , and confesse
 with their mouth, and render (p) a reason
 of that hope, that is in them. The words of
 (q) *Lactantius* to this purpose are ob-
 servable : In those things which concerne
 our welfare and life , (especially that of our
 soules) it is fit for every man to make use of
 his owne discretion in the search and triall
 of truth, rather then without reason to relie
 upon the credit of others that may abuse
 him. Every man by nature desires to be wise,
 and to know the truth : And therefore they
 befoole themselves , who without judgement
 follow the judgement of their Leaders, which
 is the propertie of sheepe rather then of rea-
 sonable men. And it appears by


(r) *Theodore*t,

(r) *Theodore*, that very vulgar Christians in his age, had a very great measure of knowledge in the mysteries of our Religion. So it becommeth Christians: for, faith (f) *Melchior Canus*, it is the wont of ignorant Saracens, Pagans and Heretiques rashly to embrace the blinde opinions of their Sects, and to receive without disquisition such things as have most need to be discussed. Certainly, such men are not taught, but tied to beleieve; nor instructed by reason, but forced into madnes, as it were, by enchantments. Our Lord Christ, on the contrary, perswadeth men after an humane manner, that is with reasons, because they are reasonable creatures.

(r) *Theod.*
Græc. Affect.
Cuar. Sermon. 5.
sub finem. Εστιν
ἰδεῖν ταῦτα ἐν-
δόξως τὰ λόγ-
ματα, καὶ μόνως γὰ
τῆς ἐκκλησίας
τὸς διδασκα-
λὸς, ἀλλὰ καὶ στυ-
πετώμενος καὶ χαλ-
κοῦντος, καὶ τα-
λασσοῦντος, καὶ
τὸς ἄλλους ἀπο-
χειροβέβητες, καὶ
γυναικας ὁρῶν-
τας: ἢ μόνον
τὰς λέγων μετε-
σχημάτας, ἀλλὰ
καὶ χερνύπιδας,
καὶ ακυρίδας, καὶ
μάντι καὶ θεο-
ποιήτας, καὶ ἄ μόνον

νον αἰσὶ ἀλλὰ καὶ χοεῖται καὶ τὴν δὲ τὴν γνώσιν ἐξήμασι. καὶ ἐστὶν εὐρεῖν καὶ σα-
φανὲς καὶ βεβαίαιας καὶ οὐκ ἐκ τῆς δι᾽ αὐτῆς διδασκαλίας, ἀλλὰ καὶ τῆς δι᾽ αὐτῆς διδασκαλίας, καὶ τὴν ἀνθρωπίναν φύσιν εἰς ἑλπίδας ἄρισ-
τάς τας πόλιν μάλλον καὶ Πλάτωνος. (f) *Canus* loc. l. 12. c. 4. 6. *Que*
sant. Indoctorum est ista consuetudo, eaq; Saracenorum, Paginorum,
Hæreticorum, ut cæca & temeraria Sectæ lux dogmatum, sine iudicio am-
plectantur: & quæ disquisitione egent maxime, hæc sine ullâ disquisi-
tione recipiant. Non erudiuntur isti, crede mihi, sed astringuntur, nec viâ
& ratione docentur, sed quasi veneficiis & cantionibus in insaniam agitan-
tur. — Christus noster homines humano more instituit atq; erudit, hoc est,
rationales rationibus.

Charity mistaken. *Cap. 8, 9.*

 He Protestants pretend to be at unity with the Ancient Church, with the Lutherans, and even with Roman Catholiques in fundamentall points. That distinction (so ordinary with them) betweene fundamentall points and not fundamentall, is vaine and without ground. No Protestant Writer, none of their Vniuersities, Colledges, or Societies of learned men amongst them, can or dare define what doctrines are fundamentall, or give us in a List or Catalogue of fundamentalls. Some say they are contained in the Creed. But these men may be ashamed of that opinion; seeing in the Creed there is no mention of the Canon of Scripture; or of the number or nature of the Sacraments; of justification, whether it be by faith alone, or by workes; or of that doctrine of devills, forbidding marriage and meats (which was the doctrine of the Manichees, and not of Roman Catholiques, as Protestants perversly affirme:) and finally since there is such great difference betweene them and us about the understanding of the Articles of Christs Descent into Hell, of the holy Catholique Church, and the Communion of Saints. Others say, the Booke of the 39. Articles of the Church of England, declares

all

all the fundamentall points of faith. But that also is most absurdly affirmed. That Booke declares onely (and that in an extreemly confused manner,) what the Church of England beleeves in most things. And in many Controversies betweene them and us, it speaks obscurely, not touching the maine difficultie of the questions. As in the points of the visibility and infallibility of the Church, of Freewill, and of the Canon of Scripture.

Answer. Sect. 7.

[I.] **T**He distinction betweene doctrines fundamentall and not fundamentall avowed as most necessary. It hath ground in reason, and in Scripture. [II.] The Creed of the Apostles (as it is explained in the latter Creeds of the Catholique Church) esteemed a sufficient Summarie or Catalogue of fundamentals, by the best learned Romanists, and by Antiquity. [III.] The Mistakers exceptions

to the contrary answered. [IV.] As also his exception against the Confession of the Church of England. The conclusion.

(a) Analyt.
Poster. I. I. c. 2.

[I.]



IN humane Sciences, the great Philosopher hath taught us (a) to distinguish betweene *ἀρχαί* & *συμπεράσματα*, principles and conclusions. The first principles are *ἀνομήνιστα* & *ἀεὶ ἰσχυρά*, Maximes so cleare by their owne light, that they cannot be proved; nor denyed, or doubted of, by any man that understands the Termes wherein they are propounded. In the bosome (as it were) of these principles lurk innumerable conclusions, which must be deduced, and drawne out by the help of Discourse; some of them issuing out immediately, and evidently, others obscurely and by a long circuit of consequences; and are either certaine, or only probable, according as they approach nearer

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earer to the principle, or are further
off removed.

In like manner, that there be diverse
degrees of truths and errors in religi-
on, which necessarily must be distin-
guished, is a thing acknowledged by all
learned men, even in the Church of
Rome, (except our Mistaker will have
himselfe excepted.) (b) *Aquinas*, ha-
ving divided the object of faith, into
that which is so by it selfe, and that which
is by accident and secundarily, defines the
First to be that *whereby a man is made*
blest and saved; the Latter that *which*
is revealed, whatsoever it be; as that
Abraham had two sonnes, and *David*
was the sonne of *Iesse*, &c. (c) *Occham*
sets downe three differences of verities
to be beleaved. *Some touching God and*
Christ, whereon principally depends our Sal-
vation; as the doctrines of the Trinity,
Incarnation, &c. *Some whereon our sal-*
vation depends not so principally or directly;
as the Histories of Scripture: *And the*
third sort, such as are not revealed in the
written word; but either agree with that
which is revealed, or follow manifestly of it.

Melchior

(b) 2.2.q.2.art.
5. in Corp. Di-
cendum, quod
fidei objectum
perse, est id per
quod homo be-
atus efficitur:
Per accidens aut
secundario se
habent ad ob-
jectum fidei
omnia quæ in
Sacra Scriptura
continentur; si-
cut quod *Abra-*
ham habuit.—
(c) Dialog. parr.
1. l. 2. c. 2. Non
directè, sed in-
directè quo-
dammodo ad
salutem huma-
ni generis per-
tinere noscun-
tur.

(d) *Canus* Lo-
cor. l. 12. c. 11.
init. quædam
sunt Catholicæ
veritates, quæ
ita ad fidem
pertinent, ut
his sublati si-
des quoque ip-
sa tollatur. Quas
nos, usu fre-
quenti, non so-
lum Catholicas
sed fidei verita-
tes appellavi-
mus. Aliæ ve-
ritates sunt eti-
am ipse Ca-
tholicæ & uni-
versales, nempe
quas universa
Ecclesia tenet;
quibus licet e-
versis, fides
quæritur, sed
non evertitur

tamen. Atque in huiusmodi veritatum contrariis erroribus, dixi fidem
obscurari non extinguui, infirmari non perire. Has ego nunquam fidei ve-
ritates censui vocandas, quamvis doctrinæ Christianæ veritates sint. *Canus*
iterum l. 12. c. 3. *ad fin.* Præter articulos fidei, omnia quæ in sacris literis as-
sumuntur—tamen si non sunt fidei nec Theologiæ præcipua capita, sed
his ex accidenti conjuncta, & quasi principia secundaria; accipit tamen ea
Theologus, non aliter ac Philosophus principia per se nota, sine medio
aut ratione—Hæc enim quasi naturalis atq; insita est in animis fidelium
notio, ut quicquid ab Apostolis scriptum traditumque est, verum esse sen-
tiant. Vide *Staplet. Eppenc. alios supra citatos.* (e) *Mag. 3. d. 25. Aquin.*
2. 2. q. 2. art. 5. & ibi DD. (f) *Tolet. Navarr. Sayr. Filliucius, Reginal-*
dus—ceteri.

Melchior (d) *Canus* to the same purpose
There be some Catholique verities which
doe so pertaine to faith, that these being ta-
ken away, the faith it selfe must be taken
away also. And these, by common use, we
call not onely Catholique, but Verities of
Faith also. There are other verities, which
be Catholick also & universal, namely such
as the whole Church holdeth, which yet being
overthrowne, the faith is shaken indeed, but
not overturned. And in the errors which
are contrary to such truths as these, the faith
is obscured, not extinguished; weakened, not
perished. These may be called verities of
Christian doctrine, but not of faith. Briefly,
it is the common and constant doctrine
of (e) *Schoolemen* and (f) *Casuits*, that
have written of the nature of heresie,

and the measure of Catholique faith; that there is a certain measure & quantity of faith, without which none can be saved, but every thing revealed belongs not to this measure. It is enough to beleeve some things by a Virtuall faith, or by a Generall, and as it were, a Negative faith, whereby they are not denied or contradicted: and in some things men may be ignorant or erre in them, without danger of their salvation.

All this evidently confirms that most necessary and most usefull distinction betweene *fundamentall* and *not fundamentall doctrines*: which our Mistaker here with so great noyse and so little reason cryes downe. By *Fundamentall doctrines* we meane such Catholique verities, as principally and essentially pertaine to the faith; such as principally constitute a Church; and are necessary (in ordinary course) to be distinctly beleaved by every Christian that will be saved. Other points of truth are called *not-fundamentall*, because they are not of such absolute necessity, and doe not primarily belong

to

to the *Vnity of faith*, or to the Essence of a Church, or to the Salvation of a Christian: Such as, for their subtilty and profoundnesse, are disputable in themselves, and happily by plaine Scripture indeterminable: Such finally as may admit an *inigo*, or a *non liquet*; both ignorance (if it be not affected,) and error, if it proceed not from negligence or wilfulnesse, without perill. It is true, whatsoever is revealed in Scripture, or propounded by the Church out of Scripture, is in some sense fundamentall, in regard of the *divine authority* of God and his word, by which it is recommended: that is, such as may not be denyed or contradicted without infidelity; such as every Christian is bound with humility and reverence to beleeve, whensoever the knowledge thereof is offered to him. But in regard of the matter and *moment of things revealed*, and of their *use* to us; though all be revealed alike, yet not all under the like penalty. We are told by Cardinall (g) *Bellarmino*, that many things are *de fide*, to be beleeved, which are not absolutely necessary to salvation. The knowledge

(g) De Ecclef.
l. 3. c. 14. §.
Quinto. Multa
sunt de fide,
quæ non sunt
absolutè neces-
saria ad salu-
tem. Sane cre-
dere historias
U. T. —

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knowledge or faith of Christs passion is necessary, not so that of his Genealogy. Fundamentall therefore properly is, that which Christians are obliged to beleieve by an expresse and actuall faith. In other points, that faith, which the *Cardinall (b) Perron* calls the *faith of adherence or non-repugnance*, may suffice: to wit, an humble preparation of minde to beleieve all or any thing revealed in Scripture, when it is sufficiently cleared. By which *virtuall faith*, an erring person may beleieve the truth contrary to his owne error: inasmuch as he yeelds his assent implicirely to that Scripture, which containes the truth, and overthrowes his error, though yet he understand it not.

This maine distinction of doctrines, whereof we speak, hath expresse ground in the Scriptures of the N. Testament. Therein the Church of Christ is often called *(i) the Spirituall house of God*. The foundation of this house is either reall and *personall*, or *dogmaticall* and doctrinall. The Reall foundation is *(k) Christ*; the Dogmaticall, are *(l) those grand and capitall doctrines* which make up our faith

(b) Replique.
liur. I. chap. 10.

(i) 1 Tim. 3. 15
1 Pet. 2. 5.
Heb. 3. 5, 6.

(k) 1 Cor. 3. 11.
Eph. 2. 20.
(l) Mat. 16, 18,
Heb. 6. 1.

- (*m*) Tit. 1. 4. faith in Christ ; that is, that (*m*) *common*
 (*n*) 2 Pet. 1. 1. *faith* which is (*n*) *alike precious* in all
 being one and the same in the highest
 Apostle and the meanest beleever ;
 (*o*) Heb. 5. 12. which the Apostle (*o*) elsewhere calls
 the *first principles of the oracles of God*,
 (*p*) 2 Tim. 1. 13 and the (*p*) *forme of sound words*. These
 hold the place of the common founda-
 tion, in which all Christians must be
 grounded. The materials laid upon
 this foundation, whether they be sound
 or unsound, are named by S. Paul
 (*q*) 1 Cor. 3. 12 (*q*) *superstructions* ; which are conclu-
 sions, either in truth or in appearance,
 deducible from those principles. Con-
 cerning all which superstructures the
 generall rule is, that the more neere
 they are to the foundation, of so much
 greater importance be the truths, and so
 much more perilous be the errors : as a-
 gaine the further they are removed off,
 the lesse necessary doth the know-
 ledge of such verities prove to be,
 and the swarving from the truth lesse
 dangerous.

It is cleere then, that some points are
 fundamentall, others not so.

[II.] But here all Protestants are de-
 sed

ed by the Mistaker, not onely particu-
lars, but in corps, their *Colledges*, *Vni-*
versities, all, or any of them, dared to
give him in, a list or Catalogue of fun-
damentall points. So high a Challenge,
in a subject of this nature, might better
have becomed his betters; some *Car-*
dinal rather than a * *Cavallier*. It seems,
the man thinks excellently of his owne
learning and judgement; and that con-
ceit fills him with this courage. But his
strength is not answerable, They that
have tried it, say, *ὅτι βίη φρεσὶν ἐστὶν πλεονεξία*.
The prudent *Vlysses* in (r) *Homer* gave
good counsell to some busie persons,
that were forward to meddle in matters
beyond their Spheere: the Mistaker
stands in need of it, and may do well to
follow it.

By *fundamentall points of faith* (for
of them alone the Mistaker expres-
sly speakes in this discourse,) we un-
derstand (as hath been noted) not the
necessarie duties of *Charity* which are
comprehended in the *Decalogue*, nor
the necessarie acts of *hope* contained in
the *Lords Prayer* there being the same
object both of our prayers and of our
hope,

* See Char.
Mist. pag. 1.
(r) Iliad. β.
Δαμόνι, ἀτρεΐ-
μας ἦτο, καὶ ἀλ-
λων μὲν δὲν ἄ-
κως, οἱ τὸ φέρ-
τερόν ἐστι. σὺ
δὲ ἀφρόνῃς
καὶ ἀναλκίς,
οὔτε πολὺ ἐν
πολέμῳ ἐναρτή-
μεθ', οὔτ' ἐν
βιῳ. Et ad
Thers. — ἀχρη-
στὸν δὲ, λίγος
ἐστὶν ἀσθενείας
ἰσχυροῦς ἐστὶν
δύσκολον ἐπιζήμιον
πραγματοποιῶν.

Jude. 3.

* Aqu. 2. 2. qu.
1. Ar. 9. ad 1.

hope, though both these vertues of Charity and Hope are fundamentally necessary to the salvation of Christians; but we meane those Prime and Capital doctrines of our Religion, which make up the holy Catholique and Apostolique faith, *once* (for all) *delivered* to the Saints: which faith is the same which the Church received from the Apostles, the Apostles from Christ, Christ from God, as *Tertullian* speakes: that faith which essentially constitutes a true Church and a true Christian. These fundamentalls are all contained in the *rule of faith*:* which rule being cleerely, but diffusedly, set downe in the Scriptures, hath been afterwards summed up and contracted into the *Apostles Creed*; either by the Apostles themselves, or by the Church of their times from them. This Creed taken in a Catholique sense, that is, as it was further opened and explained in some parts, (by occasion of emergent Heresies,) in the other Catholique Creeds of *Nice*, *Constantinople*, *Ephesus*, *Chalcedon*, and *Athanasius*, is said generally by the Schoolemen and Fathers to comprehend a

perfect

perfect Catalogue of fundamentall truths, and to imply a full rejection of fundamentall heresies : and hath beene received by Orthodox Christians, of all ages and places, as an *absolute summary* of the Christian faith. For proof whereof, we will first argue *ad hominem*, and teach the Mistaker how to esteeme of his Creed out of his owne Masters, whom he will not distrust or gainsay. Begin with the (a) Councell of Trent. *The Apostles Creed is that principle, wherein all that professe the faith of Christ do necessarily agree, that being the firme and onely foundation of the Church.* The (b) Catechisme of Trent to the same purpose. *The Apostles composed this profession of Christian faith and hope, as a summary and foundation of that truth which is necessarily to be beleevd of all.* (c) Azorius. *This Creed briefly comprehends the faith, and all things to be beleevd; and*

(a) Concil. Trident. Sess. 3.

Symbolum Apostolorum est principium illud; in quo omnes, qui fidem Christi profitentur, necessarium conveniunt, ac fundamentum Ecclesie firmum ac unicum.

(b) Catech. Trident. pag. 13. ac 14. Apostoli hanc Christianarum

hæ fidei ac spei formulam composuerunt, — veritatis summa ac fundamentum, primum ac necessarium omnibus credendum. (c) Azor. part. 1. l. 8. c. 5. Symbolum Apostolorum est brevis fidei complexio, ac summa omnium credendorum; & veluti nota quædam & signum, quo Christiani homines ab impiis & infidelibus, qui vel nullam vel non rectam Christi fidem profitentur, discernendi ac internoscendi sunt. Huic Symbolo addita sunt alia duo Nicænum & Athanasianum, ad uberiorem explicationem fidei.

is, as it were, a signe or cognisance, whereby Christian men are differenced from the ungodly and misbeleueers, who have either no faith at all, or hold not the right faith. To this, the other Creeds of Nice, and Athanasius were added for further explanation.

(d) Jacob Gordon Hunt. Controv. 2. cap. 10. num. 10. Regula fidei continetur expressè in Symbolo Apostolorum, in quo continentur omnia prima fundamenta fidei, Neque enim adeo obliuiofi fuerunt Apostoli post acceptum Spiritum S. ut in Symbolo fidei quod omnibus credendum tradiderunt, prætermitterent primum & præcipuum fidei fundamentum. (e) Greg. de Val. in 2. 2. disp. 1. qu. 2. punct. 4. in fin. Articuli fidei in Symbolo contenti sunt veluti prima principia fidei Christianæ—in quibus continetur summa Euangelicæ doctrinæ, quam omnes tenentur explicite credere.—Ita iudicant Sancti Patres, quum affirmant ab Apostolis compositum esse illud Symbolum fidei, ut omnes haberent brevem summam eorum quæ sunt credenda & sparsim continentur in Scripturis.

those things that must be beleaved. (f) Vincentius Fillucius. There cannot be assigned a shorter and fitter rule of faith in the Church, by which Christian people may be instructed in matters to be explicitly beleaved, then that which is contained in the Apostles Creed; the Articles whereof are the first rudiments of our faith. (g) Puteanus late professor at Tholouse. This Creed was made by the Apostles purposely, that Christians might by this forme of faith profess themselves to be truly Catholiques, as Aquinas here saith. The great Cardinal of France (h) Richelieu, in his Homilies published for the instruction of his Diocese. The Apostles Creed is the abridgement of that faith which is necessary for a

(f) Vinc. Fillucius Moral. Quæst. Tract. 22. c. 2. num. 34. Nulla brevior & accommodatior assignari potest regula in Ecclesia, unde scire possunt fideles quænam credenda sint populo Christiano explicitè, et quæ continentur in Symbolo—(g) Puteanus, in 2. 2. qu. 2. Art. 3. Rub. ult. Concl. ult. Ideo

Symbolum hoc fuit ab Apostolis compositum, ut Christiani formam aliquam haberent, quâ possent se Catholicos profiteri. Ita D. Th. art. 5. qu. hujus. (h) Instruction du Chrestien Leçon première. Le Symbole des Apostres, est le sommaire & l'abbregé qu'ils ont fait de la foy nécessaire au Chrestien. Ces saints personnages ayant receu commandement de J. sus Christ de s'espandre par tout le monde, pour y prescher l'Evangile, & y planter la foy de toutes parts, estoient en qu'il estoit du tout nécessaire de reduire en abbregé, ce que tout Chrestien doit sçavoir, à fin que separiez en diverses parties du monde ils preschassent vne mesme chose, & ce d'autant plus aisé à retenir, qu'elle seroit reduitte à peu. Pour cét effect ils appellerent cét abbregé Symbole, qui signifie marque & signe, parce qu'il leur servoit de marque, pour distinguer les vrais Chrestiens qui l'embrassoient, des infidelles qui la rejetoient.

Q 2

Christian.

Christian. For those holy persons being by the commandement of Iesus Christ to disperse themselves over the world, and in all parts by preaching the Gospell to plant the faith; esteemed it very necessary to reduce into a short summe, all that which Christians ought to know and beleewe; to the end that being separated in diverse quarters of the earth, they might all jointly preach one and the same faith, in a forme short and brief, that it might be the better remembred. Therefore they called this abridgement the Symbole, that is, a mark or sign, which might serve to distinguish true Christians which embraced it from Infidels and misbelievers.

* Consideratio
of 4. heads pro-
posed by R.
James in his
Præmon: Ch.
3. Confid. I. S.
3. pag. 119.

* An Apostate Minister. The Symbole is a brief yet entire methodicall Sum of Christiā doctrine, including all points of faith either to be preached afterwards by the Apostles, or to be beleewed by their disciples—delivered both for a direction unto that which they were to preach, and others were to beleewe, as also to discern and put a difference betwixt all faithfull Christians, and misbelieving Infidells. It were easie to multiply testimonies to this effect out of their late and ancient Schoole Doctors, if it were not tedious. All agree that the
Creed

Creed briefly comprehends all fundamentall principles or rudiments of faith; that it is a distinctive note or Character severing *Orthodox* beleevers from Infidels and Heretiques; that it is a full, perfect and sufficient summary of the *Catholique* faith.

And their judgement herein seemes full of reason. For how can it be necessary for any Christian to have more in his *Creed*, then the Apostles had, and the Church of their times? May the Church of after ages, make the narrow way to heaven, narrower then our Saviour left it? Shall it be a fault to streiten and encumber the Kings high way with publique nuisances; and is it lawfull, by adding new Articles to the faith, to retrench any thing from the latitude of the King of Heavens high way to eternall happinesse? The yoke of *Christ*, which he said was *easier*, may it justly be made heavier, by the Governours of the Church in after ages? The Apostles professe they revealed to the Church the (i) *whole Counsell of God*, keeping back nothing needfull for our salvation: what tyranny then to impose any new unnecessary

(i) Act. 20. 27.

necessary matters on the faith of Christians, especially (as the late Popes have done) under that high commanding forme, *Qui non crediderit, damnabitur*? If this may be done, why then did our Saviour reprehend the Pharisees so sharply, for (k) *binding heavy burdens, and laying them upon mens shoulders*? And why did he teach them, that in (l) *vaine they worshipped God, teaching for doctrines mens traditions*? And why did the Apostles call it a (m) *tempting of God*, to lay those things upon the necks of Christians, that were not necessary? It is true, to guard the *depositum* committed to her charge, and to defend it & every part of it from the incursion of heretiques, and to maintain the ancient sense of it against their new and adulterate glosses, the Church hath authority; and hereto shall not faile of assistance. But to adde to it, is high presumption, almost as great as to detract from it.

All that can be replied to this discourse is this; that the whole faith of those times is not contained in the Apostles Creed; which is all one, as if a man should say, *This is not the Apostles Creed,*

Creed, but a part of it. For the Apostles and the Church of their times in giving it this name, doe they not plainly tell us, that the summe and substance of their *Credenda* is comprized in it? For to call it Creed, and to leave out of it any necessary Article of faith, what had it been but to deceive the world? The Ancient Church appointing her Infants to be instructed (for matter of beleefe)
 (n) *only in the Creed*; and admitting her Catechumens, upon their profession of the Creed, to baptisme, and into the number of the faithfull; and exacting of strangers the same profession, before they could be received into the Communion of Catholiques: did she not by all this evidently declare her judgment, that the profession of this Creed and these Articles alone was an absolute profession of the Catholique faith? Nay, whereas the laudable custome of the Catholique Church required, that each new (o) *Patriarch*, immediately after his assumption to a place of so great trust and authority in the Church, should render an account of his faith by his Synodicall or *Circular letters*, (called

Q.4

otherwise

(n) De consecr.
 dist. 4. can. *Ante
 viginti & Sym-
 bolum & Bapti-
 zandos. & Non
 l. creat.*

(o) *Marcus E-
 phesus* in Ccna-
 cil. Floreat, Sec.
 12. pag. 480.
*ex edit. Binn.
 an. 1618. Co-
 lon. Gr. & Lat.
 Olim quilibet
 Archiepiscopus
 & Patriarcha
 literas, quæ Sy-
 nodicæ appel-
 lantur, inter se
 dabant, nihil
 aliud continen-
 tes quàm rectæ
 fidei suæq; sen-
 tiæ confessio-
 nem; quod in
 Orientalibus
 Ecclesiis hodi-
 è q; fit usque ad
 hoc tempus.*

(p) *Optat. Mi-*
levit. l. 2. Sirici-
us hodie (Epif-
copus Rom.)
noster est Soci-
us, cum quo
nobis totus or-
bis, commercio
Formatarum,
in una commu-
nionis societa-
te concordat.
 (q) *Aug. Epist.*
 162. *Communi-*
catorias literas
jam olim pro-
piter suam per-
veritatē, ab uni-
tate Catholica
quæ toto orbe
diffusa est, non
accipiunt Dona-
istæ. Et sape de
illis in ea Epist.
 (r) *Extat*
Concil. 6. Ge-
ner. Act. 11.
 (f) *Con. 7.*
(five Syn. 2.
Nic.) Act. 3.
 (t) *Ap. Baron.*
ad. 556 n. 33.
 (u) *Extat inter*
Ep. Photii MS.
Græc. in Bibl.
Bodleiana.
 (w) *Aug. Ep.*
 57. *Regula fidei*
pufillis magni-
que communis.

otherwise (p) *literæ formatæ*, and (q) *communitaria* directed to his Peeres and Companions in that dignity, that by the sight of his profession his faith might be judged, whether he were a sound Catholique, or tainted with heresie; and so whether he were fit or unworthy to be admitted into their communion. If in those Letters he did profess entirely to adhere to the Catholique Creeds, his profession and person was accepted as sound and Orthodox. The *Circular Epistles* yet extant, of (r) *Sophronius* Patriarch of Hierusalem, of (s) *Tarasius* Patriarch of Constantinople, of (t) *Pelagius* Patriarch of Rome, of (u) *Phosius* of Constantinople, and many others testifie this. So truly said S. *Austin*, (w) that the *Creed is a rule of faith common to great and small*. The meanest *Catechumen* must beleieve so much, and the greatest *Patriarch* can beleieve no more. In those olde and golden times those Articles were thought abundantly sufficient, and it was thought a great sacriledge to add any thing to them, or diminish them. No Catholique in the world was then required,

quired to beleeeve the Popes Supremacie, or his Indulgences, or Purgatory, or Transubstantiation, or any doctrine now debated betweene us and Rome. No such matter. These things were brought in, long after the beginning: the Church of Christ was long without them, and was well without them; and happy had she been, whether we regard truth or peace, if she had still so continued. Nor can it be reasonably said, that all (or any of) these things, though not expressed in the Creed, are yet contained *eminently* in the beleefe of the *Catholique Church*. For (to omit, that these are no traditions or doctrines of the Catholique Church, but onely the partiall and particular fancies of the Roman; unlesse happily the opinion of Transubstantiation may be excepted, wherein the latter * Greeks seeme to agree with the Romanists:)

1. what reason can be imagined, why amongst many things of equall necessity to be beleeeved, the Apostles should so punctually and distinctly set downe some, and be altogether silent in others? As well, nay better, they might have

* Vide Nicene
Thesau. Or-
thod. Gr. Ms in
Bibl. Bodleiana.
Euthym. in pa-
noplia. tit. 21,
& Hieron. Patr.
CP. in Resp. 1.
ad Lutheranos.
cap. 10. & Resp.
2. c. 4. §. 3. Nicol.
Episc. Methon.
& Samonam
Arch. Gaz. *ἡ
τὴν ἰσχυρίαν*
inter Liturgias
Græcè edita
Parisii, 1560.
Respons. Græ-
cor. ad Card.
Guifani quest. 1.
apud Sigismun.
Baron. in Com.
rerum Mosco-
vit. pag. 196.

have given us no Article but that, and sent us to the Church for all the rest. For in setting downe others besides that, and not all, they make us beleewe we have all, when we have not all. 2. I suppose no learned Romanist will say, that in the beleefe of the *communion of Saints* all the new doctrines of the Roman Church are *virtually* contained. Yet the learned (y) *Card. du Perron* thinks it probable, that the Article of *the Catholique Church* and the *Communion of Saints* is all one, this latter clause being onely an explication of the other. 3. Many of the Ancient Doctors have left us their expositions on the Creed, *Ruffinus*, *S. Austin*, *Cyrill of Hierusalem*, *Chrysologus*, *Maxim. Taurinensis*, others. Where they speake of the Catholique Church, all say we must beleewe the unity, universality, perpetuity, sanctity of the Church; none at all say any thing of any soveraigne and infallible power in the Church, to prescribe or define what she pleases. 4. Lastly, *Azorius* the Jesuit gives a faire meaning to this Article of the Catholique Church, and such as little favours the conceit of our Mistaker.

(y) Replique
ch. 4.

staker. (2) *I beleeve the holy Catholique Church, that is, (saith he) I beleeve that none can be saved out of the Congregation of those men, who professe the faith and religion of Christ; and that within that company of holy and faithfull people salvation may be obtained.*

Now to the reasons alleaged for the full and formall sufficiency of this rule of faith, to which *nothing* essentiall can be added or may be detracted; we may adjoine the full consent of the Ancient Doctors, Greeke and Latin; who come in with one voice (each one almost contributing his suffrage,) to testifie for this perfection of the Creed, and that in their dayes it was so acknowledged.

(a) *Irenæus*, having repeated the most important Articles of it, saith, *It is the faith which the Church throughout the world hath received from the Apostles; being every where one and the same, admitting neither addition nor diminution.* Therefore it is called by (b) *Tertullian*,

Hinc fidem diligenter custodit Ecclesia, in Celtis, in Oriente, Ægypto—
Cum enim una & eadem fides sit; neque is, qui multum potest de ea dicere, superfluit; neque is, qui parum, imminuit. (b) *Tertul.* de vel. ind. vi. c. 1.
Regula fidei una omnino est, sola immobilis, irreformabilis. Hæc lege fidei manente, cætera admittunt novitatem correctionis.—

(2) *Azov. par.*
1. 1. 8. c. 6. §. *Sed mihi probabilis.*
Substantia articuli, quo credimus unam, Sanctam & Catholicam Ecclesiam, est, neminem posse saluum esse extra congregationem hominum qui Christi fidem & religionem profitentur, susceptam; & posse salutem obtineri intra hanc ipsam congregationem hominum piorum & fidelium.
(a) *Iren. lib. 1. cap. 2. & 3.* Ecclesia per universum orbem seminata ab Apostolis & eorum discipulis, accepit eam fidem, quæ est in Deum omnipotentem—

(c) *Id. de Prae-
script. cap. 13.
& 14. Hæc Re-
gula—nullas
habet apud nos
questiones, ni-
si quas hæreses
inferunt, & quas
hæreticos faci-
unt—manente
formâ ejus in
suo ordine,
quantumlibet
quæras & tra-
ctes—Fides in
regula posita
est, cedat curio-
sitas fidei. Ni-
hil ultra scire,
est omnia scire.
(d) *Ibid. cap. 8.
Hoc primum
credimus, nihil
esse ultra, quod
credere debea-
mus.**

(e) *In Symb.
initio & fine,
ἐν τῇ ἀρχῇ καὶ
ἐν τῇ συντάξει
τῆς πίστεως
(f) *Patres con-
cili Chalced.
Act. 5. in fine,
post recitata Symbola.**

Ἀρχαὶ εἰς ἐνταλὴν τῆς διδασκαλίας ἐστὶν καὶ βε-
βαιώσεις, τὸ σφδὸν καὶ συντάξιον τὰς τῆς θείας χάριτος σύμβολον (g) Na-
θαν. Olat. 32. init. ἡ καὶ Νίκαυα πίστις συντάξις ἐστὶν ὁμοῦς τῆς καὶ καὶ τὸν τὴν
ἡμετέραν συνήματον.

one onely immoveable, and unreformable rule, which remaining safe, other matters (of discipline) may be altered or corrected, as occasion requires. And the same Author againe, (c) *This rule ordained by Christ, is not questioned by any among us but by he- retiques, (Valentinus, Marcion and the like:)* All beyond, and beside this rule is but curiosity and exercise of wit. The faith which saves, consists in this rule. Let curio- sity yeeld to faith—to know no more is to know all. And a little (d) before. *This first of all we beleerve, that no more ought to be beleaved, as necessary to all.* (e) *Asbana- sius of his Creed (received by the Ca- tholique Church;)* *This is the sound Ca- tholique faith.* If this be the Catholique faith, then it is not onely a peece or par- cellof it; then there is no part of the Catholique faith, besides or beyond this, more or lesse then this. The Fa- thers of the (f) *Chalcedon Coucell; The Symbole is sufficient to the perfect know- ledge and confirmation of piety.* Gregory the (g) *Divine; It is a short breviary, or*

boundary,

boundary, or rule of the faith and sense of Christians. (b) Cyrill of Hierusalem; It is the summe of all necessary doctrines. Againe. That no soule might be lost through ignorance, we have all the doctrine of faith comprized within the little compasse of the Creed: which we must carefully conserve as the onely provision for our journey towards heaven, regarding no other (for point of beleefe.) For herein are collected out of all the Scriptures, the most usefull maine articles of our Religion: and as a small graine of mustard seed contains within it selfe many branches; so doth the Creed in a few sentences all the substance of godly knowledge, revealed in the olde and new Testament. (i) The other Cyrill of Alexandria: It is utterly unlawfull any way to alter (by adding, detracting, -) one word or Syllable in the holy Creed. (k) Epiphanius: This confession is the pillar or foundation of truth; our life, our hope, and

(b) Cyril. Hier.
Φωτ. Catech.

q. Symbolum

est ἀνακη-

λαίωσης οὐτ-

μη τῶν ἀνα-

κρίων διόγμα-

των. Iterum

Cap. 5. ὡς ἂν

μητὴν ψυχῆς

ἀμαθίας ἀμα-

θῆται, ἐν ἁγίῳ

τοῖς λόγοις τῶ

κείνου διόγμα-
τίαν περιλα-

βαίνουσαν. Διὸ δὲ

ἔχειν ταύτην ἐ-

φοδὸν ἐν παντί

τὸ ζῆναι τῆς

ζωῆς, καὶ τῆς

ταύτης, ὅλην

μνηστὴν δεύσαν-

τα πάντα καὶ

ἐν πάσῃ κατὰ

τὰ κατεστάτα

συνλαβόντα μί-

αν ἀναπαύει

τῆς τῆς πίστεως

διδασκαλίαν:

καὶ ἵπταται ὅπου

ὁ τὸ σπένδων

ἀπόρος ἐν μέλει

κόκκω πολλὰς φέρει τὰς κλάδας, ὅπου καὶ ἡ πίστις αὐτὴ ἐν ἁγίοις ῥήμασι πατρὶ
ἐν τῇ παλαιᾷ καὶ κατὰ τὸ πνεῦμα ζωὴν ἐγκυκλίανται. (i) Cyril Alexandr.
in Ep. ad Joar. Antioch. citatus à Marco Ephesio in Concil. Florent. Sess.
5. statuit μηδενὶ ἐξῆναι μηδὲ μαρτυρεῖν ἢ συλλαβεῖν μεταποιῆν ὅλως τὸ ἁ-
γιον σύμβολον. (k) Epiphani. in ἑρπὸς fid. Cathol. num. 19. ex edit. Pe-
tau. ad finem Panarii. Αὕτη ἡ πίστις τὸ ἔρειπμα τὸ ἀληθὲς — ἡ ζωὴ καὶ ἡ ἀ-
πὸς καὶ ἡ βεβαίωσις τῆς ἀφθαρσίας.

(1) Hil. ad Con-
stan. Aug. post
confessam &
juratam in bap-
tismo fidē, non
oportet quic-
quam aliud vel
ambigere vel
innovare. Et
mox. Tutissimū
est primam ac
solam Euan-
gelicam fidem,
confessam in
baptismate in-
tellectamque
retinere.

(m) Hieron. ad
Pam. Epist. 61.

c. 9. In Symbolo fidei & spei nostræ, omne Christiani dogmatis Sacra-
mentum concluditur, & in Prov. c. 2. lit. 1. Fides dominica in Symbolo ch-
ritur, quam sēdie baptismatis servaturum quisque promittit. (n) August.
de Symb. ad Catech. lib. 3. c. 1. Noveritis hoc Symbolum esse fidei Catho-
licæ fundamentum, super quod, ædificium surrexit Ecclesiæ; constructum
manibus Apostolorum & Prophetarum. Idem August. de Tem. Sermon. 115.
Symbolum comprehensio est fidei nostræ atque perfectio, simplex, breve,
plenum; ut simplicitas consulat audientium rusticitati, brevis memoria,
plenitudo doctrinæ—totius Catholicæ legis fides, Symboli colligitur bre-
vitate. Sermon. 119. Symbolum est breviter complexa regula fidei, ut mentem
instruat, nec oneret memoriam. Sermon. 131. Doctrina Symboli virtus est
Sacramenti, illuminatio animæ, plenitudo credentium; breve est verbis,
sed magnum est Sacramentis; parvum ostendens immensitatem latitudinis,
sed totum continens compendio brevitaris, exiguum est ut memoriam
non obruat, sed diffusum ut intelligentiam supercedat; confirmans omnes
perfectiōne credendi, desiderio confitendi, fiduciā resurgendi. Quicquid
præfiguratum est in Patriarchis, quicquid nunciatum est in Scripturis,
quicquid prædictum est in Prophetis—totum hoc breviter Symbolum in
se continet. Eadem verba repetit. Sermon. 181. in initio, Et iterum. Sermon. 181.
Sancti Apostoli certam regulam fidei tradiderunt; quam—Symbolum vo-
caverunt, per quam credentes Catholicam teneant unitatem, & per quam
hereticam

the assurance of our immortall happinesse

(1) Hilary of Poitiers: After that faith
which we all confessed and avowed in our
Baptisme, it is not fit to adde or innovate
or doubt of any thing. It is the safest course
for all Christians, to retaine constantly that
first and sole confession of Evangelicall do-
ctrine. (m) Hierom: Al the holy doctrine of
Christianity is concluded within the Creed,
which is the profession of our faith and hope;
which we all promised to keepe at our Bap-
tisme. (n) Augustin to young novices:
You must know that the Creed is the foun-

dation of the Catholique faith, and of the Church, laid by the hands of the Apostles and Prophets. My margin will adde some more to this cloud of Witness, and fully make good my word; that the Fathers here come in with full consent.

hæreticam cō-
vincerent pra-
vitatem. Illi
enim in diversa
ituri, normam
prius sibi futu-
ræ prædicatio-
nis in communem
statuerunt,
ne diversum vel

dissonum prædicarent his qui ad fidem Christi invitabantur— atque hanc ita credentibus dandam esse regulam instituerunt. *Ambros.* Serm. 38. de Jejun. & Quadages. ad fin. Duodecim Apostolorum Symbolo fides sancta concepta est, qui velut periti artifices in unum convenientes, clavem or-
lorum suo consilio conflaverunt. Clavem enim quandam ipsum Symbo-
lum dixerim; per quod referantur diaboli tenebræ, ut lux Christi adveniat. *Ruffinus* in præfat. ad expof. In his verbis Symboli, Sp. S. nihil ambiguum, nihil obsecrum, nihil à reliquis dissonans providit poni. Apostoli enim discessuri breve istud futuræ prædicationis, unanimitatis, & fidei suæ in-
dicium, fidei normam, munimentum, turrim in commune constituerunt—
atque hanc credentibus dandam esse regulam statuunt. Hoc indicium est seu tessera, per quam agnoscitur is qui Christum verè secundum Apostoli-
cas regulas prædicat. In Ecclesia urbis Romæ, mos servatur antiquus, eos qui gratiam baptismi suscepturi sunt, publicè, i. e. fidelium populo audi-
ente, Symbolum reddere: & utique adjectionem unius saltem sermonis eorum qui præcesserunt in fide, non ad mittit auditus. *Clem. Rom.* Epist. 1. ex versione *Ruffini* ad med. Apostoli discedentes ab invicem Symbolum condiderunt, ut hanc regulam per omnes gentes prædicarent, summam to-
tius fidei Catholicæ recensentes, in qua integritas credulitatis ostenditur. Cunctis credentibus quæ continentur in præfato Symbolo, salus anima-
rum & vita perpetua bonis actibus præparatur. *Leo.* Ep. 13. ad fin. Symbo-
lum brevis est & perfecta confessio instructa munitione cælesti, ut omnes hæreticorum opiniones solo ipsius possint gladio detruncari. Cujus Sym-
boli plenitudinem si Eutyches puro & simplici voluisset corde concipere, in nullo deviare. *ibid.* Singulare est Sacramentum salutis humanæ. & antea, non portiuncula aliqua fidei nostræ, sed quod Dominus noster in Ecclesia neminem voluit sexus utriusque ignorare. *Novatianus* de Trin. cap. 1. & 9. Symbolum regula est veritatis. & cap. 29. fidei auctoritas. *Maximus Taurin.* Homil. de tradit. Symboli. Signaculum Symboli inter fideles pe-
fidosque
seccur-

secernit. *Petr. Chrys. Serm. 59.* Est placitum fidei, pactum gratiæ, salutis Symbolum. *Celestin. Episc. Rom. in Epist. ad Nestorium,* citante *J. Anne Foralivienfi* Episcopo in Concil. Florent. sess. 10. Quis unquam non dignus est anathemate judicatus, vel adjiciens vel detrahens fidei in Symbolis contentæ? Plenè enim ac manifestè tradita nobis ab Apostolis, nec augmentum nec imminutionem requirunt. *Bessarion Nicenus.* Concil. Flor. sess. 8. pag. 464. edit. *Biz.* ult. Sacro Synabolo nihil est addendum, quia in Ecclesia locum obtinet principii ac fundamenti fidei nostræ. *Marcus Ephesus* ibid. sess. 3. pag. 431. Arbitramur nihil omissum esse à Patribus in Symbolo fidei, neque omnino positum esse quicquam manum, quod correctione aut additamento indigeat. Et hæc est potissima schismatis (inter *Græcos Latinosque*) causa: præcipientibus Patribus, nullum aliud Symbolum esse unquam recipiendum, nec esse quicquam addendum vel detrahendum, quod illi omnia satis complexi sunt. *Andreas Rhodi Archiepiscopus* Latinus, ibid. sess. 7. pag. 451. Ad illud quod siebat Dominus *Ephesus*, Symbolum esse perfectum, & perfectò nihil posse addi, respondemus, perfectum sumi dupliciter; vel quoad fidem vel quoad explanationem. Et quidem quoad fidem Symbolum esse perfectissimum, nec indigere additamento; quoad explanationem verò non fuisse factis, propter hæreses quæ erant emergentæ.

And now our Mistaker hath his *Catalogue of fundamentalls*, recommended to him by such reason and authorities, as I presume will satisfie his longing, and content him. If so, then he is satisfied both for the question, *which be fundamentalls*; and for the state of our Church, *that we agree in fundamentalls*. If this please him not, then it will be in his choise, whether he will reject the constant opinion of his owne *DD^{rs}* and the *olde Fathers*, or show us some way how they and he (dissenting herein from

from them) may be reconciled. If he reject them and their opinion, we shall be content to be condemned by him together with the Fathers and his owne Brethren. If he approve the perfection of the Creed (with them,) he may be pleased to make answer to his owne objections : which if he will calmly consider, he may happily finde to be but weake and of small moment.

[III.] His objections are. In the Creed there is no mention, 1. of the Canon of Scripture, 2. or of the number and nature of the Sacraments, 3. or of Justification, whether it be by faith or by works. 4. That *Doctrine of devills*, 1. Tim. 4. 1. forbidding *marriage and meates*, is not there condemned. 5. Lastly, the sense of diverse Articles is questioned, as that of the Descent into hell, and the other of the Catholique Church. Therefore the Creed is no perfect rule of faith.

R

Answer.

Answer.

To the first. The Creed is an abstract or abridgement of such necessary doctrines as are delivered in Scripture, or collected out of it; and therefore needs not expresse the authority of that which it supposes. These Articles are principles which are proved by Scripture; the Scripture it selfe a principle, which needs no prooffe amongst Christians. The Creed contains onely the *material object* of faith, or the things which must be beleev'd expressly, according to Scripture: The Scripture is further the *formall object of faith*, or the motive and ground whereupon faith is founded; being (as Philosophers say of light in regard of the sight) both the *objectum quod*, in respect of the things therein revealed; and *objectum quo*, in respect of that divine verity and authority which reveales them. Although the Nicene Fathers in their Creed confessing that the *holy Ghost spake by the Prophets*, do thereby sufficiently avow the divine Authority of all Canonickall Scripture.

To

To the 2. we say; 1. That the Sacraments are to be reckoned rather among the *Agenda* of the Church, then the *Credenda*: they are rather divine rites and ceremonies, then doctrines. 2. For their number, the Mistaker, who hath so little moderation as to think his *Seaven* fit matter for the Creed, shal be answered in the words of a (o) moderate Roman Catholique: *Taking the word Sacrament properly, S. Augustin saith there are but two, to wit, Baptisme and the Lords Supper. And it is a common saying among us Catholiques, that all the Sacraments flowed from the side of our Lord. Now there came from his side onely bloud and water, which represented (according to the inter-*

(o) *Examen pacifique* Ch. 1. pag. 22. Prenant ce mot de Sacrement proprement S. Aug dit (de Doctr. Chr. li. 7. ca. 9.) qu'il n'y en a que deux, à sçavoir, le Baptême & l'Eucharistie. D'auantage c'est vne phrase commune parmy nous Catholiques, de dire, que tous les Sacramens sont coulez du costé de nostre Seigneur. Or ne coula de son

costé que sang & eau. Ce que representoit (selon l'interpretation de Chrysostome, Cyrill, & autres anciens) les deux Sacraments de l'Eglise à sçavoir le Baptême par l'eau, & le calice de l'Eucharistie par le sang, Et nos Docteurs Catholiques ne font autre responce à cecy si non, que ces deux sacremens ont quelque dignité par dessus les autres: qui n'est autre chose, sinon dire qu'il y a deux Sacraments principaux & plusieurs inferieurs. Ce qui est de mesme que les Huguenots disent, mais en diuers termes; eux disans qu'il n'y en a que deux proprement, nous qu'il ny en a que deux principalement: nous disons aussi qu'il y en a plusieurs inferieurs; eux qu'il y en a aussi plusieurs, si nous parlons des Sacraments en la signification generale. Car Calvin dit, que l'ordre est vn Sacrement, & Melancthon dit le mesme, & y adjouste la penitence. Bref, ils diront qu'il y en a sept, mais non pas seulement sept, & de fait, il n'y a aucun des Anciens Peres qui aye iamais trouué ce nombre de sept.

R 2

pretation;

pretation of Chrysostom, Cyrill and others of the Ancients,) the two Sacraments of the Church; Baptisme by water, and the Chalice in the Eucharist by bloud. To which our Catholique Doctōrs give no other answer; but that these two Sacraments, by reason of their dignity, are specially so called: which is all one to say, that there are onely two principall Sacraments, and many inferiours, which is the very thing which is said by the Huguenots in other termes. They say there are but two properly, & we say there are but two principally: Againe, we say there are many inferiour Sacraments, and they yeeld it, if the name Sacrament be taken in generall signification. For Calvin saith, that Order is a Sacrament; and Melancthon sayes the same, and moreover addes Penance. Briefly, they grant there are seven, but not onely seven: and in truth, none of the ancient Fathers have ever found this number of seven. 3. For the two principall Sa-

(p) Azor. par. 1. sacraments, (p) Azorius propounds his ob-

lib. 8. cap. 5. §. *Præterea dices* Cur inter Articulos fidei non recensetur venerabile Eucharistiae Sacramentum, & Baptismi? Respondeo cum S. Thomā, 2. 2. q. 1. a. 8. ad 6. & Richardo 3. d. 25. a. 1. q. 1. ad 4. eos articulos contineri & includi in articulo fidei quo credimus unam sanctam Ecclesiam, sanctorum Communionem, remissionem peccatorum: nam per Sacramenta peccata remittuntur à Deo. Vide etiam Bonavent. 1. 3. sent. d. 25. q. 1. ad 3.

jection:

jection : *Why is not the Sacrament of the Eucharist and of Baptisme reckoned among the Articles of our faith ?* and thus answers it, out of *Aquinas* and others: *The two Sacraments are implied in the articles, where we professe to beleieve the holy Catholique Church, the communion of Saints, and the remission of finnes.* The Creed of *Nice* expressees *Baptisme* by name; *I confesse one Baptisme for the remission of finnes.* And the *Eucharist*, being a seale of that holy Union which we have with Christ our Head, by his Spirit and faith, and with the Saints his members by Charity ; is evidently included in the *Communion of Saints.*

To the 3. we grant good works to be necessary (in ordinary course,) to salvation ; and that a reward is due unto them , not for any dignity in them or us , but by divine dignation , and by Gods free and gracious promise. The faith which justifies, is ever fruitfull of such good works ; *a living and a working faith.* But no wise man will put any confidence in the goodnesse of any works; he will rather wholly cast himselfe on the mercies of God , who for Christs

fake accepts of our weak obedience, pardons our sins, and crownes us with happinesse. This is properly the *justifying of a sinner*, and this wee beleve when we professe to beleve the *remission of sinnes*; wherein with the Scripture and all Antiquity we place our Justification.

* Manes, ἀπὸ τῆς μαρίας.
(a) Aug. de Morib. Eccl. & Manich. lib. 2. c. 18: Hic non dubito vos esse clamatos invidiamque factoros, callitatem perfectam vos vehementer commendare atque laudare, non tamen nuptias prohibere, quod quidem *Auditores vestri*, quorum apud vos secundus est gradus, ducere atque habere non prohibent uxores. Id. Ep. 74. *Auditores* qui appellantur apud eos, & carnibus vescuntur, & agros colunt, & si voluerint, uxores habent; quorum nihil faciunt qui vocantur *Electi*,

To the 4. The Creed is a rule of positive truths, not a rejection of errors but onely by consequent or implication. He that beleeves aright, in the *Lord Almighty*, beleeves all his creatures in themselves to be good, and all his institutions to be holy: and therefore cannot beleve either any *meates* to be in their nature polluted, or *marriage* in any persons to be profane. Many of the olde heretiques who beleaved so, were men marveilously abused by the *Father of lies*: especially the *Manichees*, who had in them much more of the Infidell then of the Christian; if they were not rather *madmen*, (according to the name of their *Founder) then Infidels. Yet to do them no wrong, it seemes by (a) S. *August.*

they

they did not forbid meates or marriage, as absolutely impure, or to all : onely their choise *Elect ones* must abstaine: the other vulgar, their *Auditors*, were left at their liberty. The Mistaker desires passionately to free his Church from this Manicheisme, and if he can do it, we desire not to finde her guilty. But if She be not, why is single life called *Chastity*, and commended as an eminent degree of sanctimony? why is marriage said to be *incompatible with (b) holinesse*, or with *(c) Gods favour*? nay, counted a *(d) pollution worse then (e) whoredome*? And for *meates*, why is abstinence from flesh counted a perfect Christian fast, yea holy and meritorious? and why is he that eates flesh in Lent punished with a more grievous penance, then he that commonly blasphemes the name of God, or defiles his neighbours bed, or abuses himselfe by drunkennesse, or others by railing, slandering &c.

(b) *Innocentius Papa* dist. 82. can. *Proposuisse*. Neque eos tas sit ad officia Sacra admitti, qui exercent vel cum uxore carnale confor-
tiam: quia scriptum est, Sancti estote, quoniam sanctus sum, dixit Dominus.

(c) *Id. ibid.* Qui in carne sunt,

Deo placere non possunt. (d) *Bell. de Clericis cap. 19. S. Jam vero*. Non solum conjugium sacerdotum, quod sacrilegium est non conjugium, sed etiam Sanctorum matrimonium sine pollutione quādam & turpitudine non exercetur. (e) *Coster. Enchirid. cap. de Cœlib.* Sacerdos si fornicetur aut domi concubiam alat, tamen si gravi sacrilegio se obstringat, gravius tamen peccat si contrahat matrimonium.

To the 5. The Church of England questioneth not the sense of those Articles : Shee takes them in the olde Catholique sense : and the words are so plaine , they beare their meaning before them. Men abounding with wit & idlenesse may seeke knotts in a bullrush, and cast a mist over the most cleare truths. It is by the Roman Doctors that they are questioned, who can neither agree with us nor with themselves. (g) Stapleton affirms *the Scripture is silent that Christ descended into hell, and that there is a Catholique and an Apostolique Church.* (h) Bellarmin on the contrary is resolute, *that the Article of the descēt is every where in Scripture ;* and (i) Thomas grants as much for the whole Creed. Then for the sense of that Article, (k) Some hold *Christ descended really into hell;* (l) Others *virtually onely and by effects.* And by *Hell,* some understand *the lowest pitt , or the place of the damned,* as (m) Bellarmin at first: others the *Limbus Patrum* as (n) Bellarmin at last, following the *common opinion of the Schooles.* These jarres concerne not the Church of England, which takes the words as they are in the Creed,

(g) Contr. 4.
q. 5. A. 1.

(b) 4. de Christo, c. 6. & 12.
Scripturae passim hoc docent

(i) 2. 2. q. 1. A. 9. ad 1.

(k) Thom. p. 3. q. 52. A. 2. in Corp.

(l) Durand. in 3. d. 22. q. 3.

(m) 4. de Christo, c. 16.

(n) Recogn. p. 11.

(o) In Tb. p. 3. q. 52. A. 2.

Creed, and beleeves them without further dispute, and in the sense of (p) Antients. As also She doth in that other Article of the *Catholique Church*. (p) *Aug. Epist.*
99.

It remaines then (notwithstanding all this feeble opposition) very probable, according to the judgement of *Antiquity* and even of the *Roman DD*^{rs}, that the *Creed* is the *perfect Summary* of those *fundamentall truths*, wherein consists the Unity of Faith, and of the *Catholique Church*: the Articles whereof all Christians *ordinarily* are bound expressly to beleieve, and distinctly to know, for their salvation.

I say such explicite Faith, and actuall knowledge is necessary to Christians *ordinarily*; for I medle not with the *extraordinary* dispensation of Gods mercies, which is a secret reserved to the Lord himselve. And I say, men are bound to it by necessity, that is, *necessitate præcepti*, but happily not so, *necessitate mediæ vel finis*. For as the (q) Casu-

(q) De explicite & necessario

credendis, vide que scripserunt Sylv. in Sum. vet. Fides. Azor. Instit. moral. par. 1. l. 8. c. 6. Tolet. Instruct. Sacerd. l. 4. c. 2. Greg. de Val. in 2. 2. disp. 1. q. 2. punc. 3. 4. 5. Bannes in 2. 2. q. 2. a. 8. Becan. in sum. par. 2. c. 12. Filliuc. de casib. tract. 22. cap. 1. & 2. Putean. in 2. 2. q. 2. art. 3. dub. 4. Agid. de Coninck. disp. 14. dub. 9. & 10. et DD. communiter in 3. d. 25. et in 2. 2. q. 1. a. 7.

ists

ists and Schoolemen doe well and truly observe, in this dispute of necessary and fundamentall truths, both *Truths* and *Persons* must be wisely distinguished: That *truth* may be necessary in one sense, which is not so in another; and fundamentall to some *persons*, in certaine respects, which is not so to some others.

1. Every thing fundamentall is not alike neare to the foundation, nor of equall primeness in the faith. Among the fundamentals of the *Creed*, some are *radioall and primary*, others like branches *issuing or descending from them*, as (a) *Parisiensis*: Or as (b) *Aquinas*, There are certaine prime principles of faith, in the bosome whereof all other Articles lie wrapped or folded up. Such is that of S. Paul: (c) *He that comes to God must beleieve that God is, and that he is a rewarder of them that seeke him*: but especially that most important and most (d) fundamentall of all Articles in the Church; that *Iesus Christ the*

(a) *Parisi.*

Tract. de fide cap. 2. Communiter credendorum, quæ usualiter Articuli fidei vocantur, alia sunt ut radices primitivæ & fundamenta primitiva, alia sunt ut rami descendentes, &c.

(b) *Yb. 2. 2. q. 1. a. 7. in Corp. Omnes Articuli implicitè continentur in aliquibus primis credilibus; sc. ut credatur Deus esse & providentiam habere circa hominum salutem.* (c) *Heb. 11. 6.* (d) *Joh. 17. 3. et 20. 31. Matth. 16. 16, 17. Act. 4. 12. et 8. 37. et 16. 31. Rom. 10. 9, 10, 1 Cor. 3. 11. & 12. 3. 1 Joh. 2. 22. et 4. 2, 15. et 5. 1, 5. 2 Pet. 2. 1.*

Sonne

sonne of God and the sonne Mary is the onely Saviour of the world. These are so absolutely necessary to al Christians, for attaining the end of our faith, that is, the salvation of our soules; that a Christian may lose himselfe, not onely by a positive erring in them, or denying of them; but by a pure ignorance, or nescience, or not knowing of them. (e) The Roman DD^s themselves say, that *Invincible ignorance cannot here excuse from everlasting death: even as if there were one onely remedy whereby a sick man could be recovered from corporall death; suppose the Patient & the Physitian both were ignorant of it, the man must perish, as well not knowing it, as if being brought unto him he had refused it.*

2. Againe of *Persons*, some are invincibly disabled from faith and knowledge, through *want of capacity*, (f) as

dium, ut aliquis fugiat mortem corporalem, et tale remedium ignoretur & ab infirmo et medico, sine dubio peribit homo ille. (f) *Pet. de Allio* in quest. vespertarum. Sicut ad legis Christi habitalem fidem omnis viator obligatur sine ulla exceptione; sic ab ejus actuali fide nullus excusatur nisi sola incapacitate. Parvulos autem et furiosos, ceterisque passionibus mente captos seu aliâ naturali impossibilitate prohibitos incapaces voco, et si non simpliciter, tamen secundum quid, sc. dum his defectibus laborant.

(e) *Dom. Bannes* in 2. 2. q. 2. art. 8. Illa quæ sunt necessaria necessitate finis, si desint nobis, etiam sine culpa nostra non excusabunt nos ab æterna morte, quamvis non fuerit in potestate nostra illa assequi: quemadmodum etiam, si non sit nisi unicum reme-

Infants;

(g) *Agid. de*
Coninck. disp.
 14. dub. 10.
 Hominum
 sunt tres classes
 majores, medii,
 infimi, qui hic
 distinguendi.
Similiter Pute-
anus in 2.2. q. 2.
art. 3. d. ult. &
alii.

(h) *Almain. in*
 3. d. 25. Mino-
 res tenentur
 explicitè crede-
 re Articulis per
 festivitates so-
 lennes celebra-
 tis, ut Ecclesia
 celebrat Festū
 de Nativitate-
 sic *Durand. Bo-*
navent. Alii, in
cum loc. Sylv.
ver. Fides §. 6.
Azor. lib. 8. c. 6.
§. 2. queritur.
Filliucius de
Casib. tract. 22.
c. 1. §. Dices. A-
liique plurimi. Le
Card. de Riche-
lien. Instruat.
du Chrestien.
Léon premie-
re. Ce n'est
pas chose ne.

Infants, Naturalls, and distracted Per-
 sons ; or through want of meanes of in-
 struction: which may be saved, but God
 onely knowes how. Others have capa-
 city and meanes but in very *different de-*
grees, and accordingly they differ in that
 measure of faith and knowledge, that is
 necessarily required in them. More
 knowledge is necessary in (g) *Bishops* and
Priests, to whom is committed the go-
 vernment of the Church & the cure of
 soules, then in vulgar *Laicks* : amongst
 whom in them of the rudest and mea-
 nest sort, (if there be a studious care
 of *holinesse and obedience* in their life,
 which is ever supposed as most neces-
 sary) the knowledge of those maine
 Articles concerning our Saviours In-
 carnation, Passion, Resurrection, &c.
 (which are purposed to that end ce-
 lebrated by the Church, in her *Festi-*
vities) as many (h) *Learned judge*, may
 suffice.

For conclusion of this discourse
 concerning Fundamentalls, I will
 propound to the consideration and cen-
 sure of the judicious, these thoughts fol-
 lowing.

It

It seemes fundamentall to the faith, and for the saluation of every member of the Church, that he acknowledge and beleeeve all such points of faith as whereof he may be sufficiently convinced that they belong to the doctrine of *Iesus Christ*. For he that beeing sufficiently convinced doth oppose, is obstinate, an Heretique, and finally such a one as excludes himselfe out of heaven, whereinto *no willfull sinner can enter*.

Now that a man may be sufficiently convinced, there are three things required. 1. *Cleare revelation*, 2. *Sufficient proposition*, 3. *Capacity* and understanding to apprehend what is revealed and propounded.

1. *Revelation* from God is required: for we are not bound to beleeeve any thing as Gods word, which God hath not declared to be his word, and that in

cessaire que ce-
luy qui igno-
rera quelques
vns des Arti-
cles de foy, ne
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vne cognois-
sance de ces Ar-
ticles, suffisante
pour le diriger
à sa derniere
fin. Si quelq;
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Communion
des Saints, la
descente de no-
stre Seigneur
aux Limbes,
que sa passion
ait esté sous
Pilate, qu'il
ait esté au Se-
pulchre, le
temps au quel
il est resuscité,
sçavoir est le
troisieme iour
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mors, il est assis à la dextre de son Pere, il ne seroit damné pour cela. Le simple se peut sauuer avec moindre cognoissance que celuy qui ne peut estre tenu pour tel. C'est assez au simple d'auoir, comme nous auons dit, vne cognoissance du Symbole suffisante pour la diriger à sa derniere fin. Au lieu que le Curé & le Prelat, qui ont charge d'instruire les autres, sont obligez, & de sçavoir distinctement tous les Articles du Symbole, & qui plus est de le pouuoir expliquer au peuple. C'est assez au simple d'auoir, comme

such

such cleare manner, as may convince a reasonable man that it is from God. For want of this, not onely the Church before Christ, but even Christs owne Disciples are excused from being guilty of any damnable error, though they beleeved not the death, resurrection, or ascension of our Lord: as it is plaine they did not. *Marc. 16. 11, 13. Luk. 24. 11. Ioh. 20. 9. Marc. 9. 10.* But now that these things are so clearly revealed in Scripture, he were no Christian that should deny them.

2. *Sufficient proposition* of revealed truths is required, before a man can be convinced. For if they be not propounded to me, in respect of me it is all one as if they were not revealed. This proposition includeth 2. things. 1. that the points be perspicuously laid open in themselves: for want of this, *Apollos* beleeved not some points of the faith, till he was further informed. *Acts 18. 25.* 2. that the said points be so fully and forcibly laid open, as may serve to remove reasonable doubts to the contrary, and to satisfie a teachable minde against the principles, in which he hath
been

beene bred to the contrary. For want of this, the Apostles beleev'd not the resurrection, when yet they were plainly told of it. See *Luke* 9. 44, 45. and *Marc.* 9. 10. compared with *Marc.* 8. 31, 32.

Note here (1.) This proposition of reveiled truths is not, as the Mistaker saith, by the infallible determination of Pope or Church, but by whatsoever meanes a man may be convinced in conscience of divine revelation. If a Preacher doe cleare any point of faith to his Hearers, if a private Christian doe make it appeare to his neighbour, that any conclusion or point of faith is delivered by divine revelation of Gods word; if a man himselfe (without any other teacher,) by reading the Scriptures, or hearing them read, be convinced of the truth of any such conclusion: this is a *sufficient proposition*, to prove him that gain-sayeth any such truth to be an Heretique, and obstinate opposer of the faith. Such a one may be truly said to be *SENTENTIA*, condemned by his owne conscience. v.g.

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He that should read in Scriptures, *Now is Christ risen from the dead*—*I. Cor. 15. 20.* or, *The Word was made flesh, Ioh. 1.* and yet should deny Christs Resurrection or Incarnation, he were an Heretique, without any determination or sentence of the Church. And such Heretiques there were many in the Primitive Church before any Councell was celebrated, and long before any Pope pretended to Infallibility.

(2.) *Note.* A man may be truly thought thus convicted, not onely when his Conscience doth *expressly* beare witness to the truth, but when *virtually* it doth so, and would expressly doe it, if it were not choked or blinded by some unruly and unmortified lust in the will. For if a man make himselfe a slave to ambition, covetousnesse, vaine glory, prejudice, &c: these untamed passions will not onely draw the man to professe what he thinketh not, but to think what he would dis-avow, if in synceritie he sought the truth. And in this case the difference is not great betweene

tweene him that is wilfully blinde, and him that knowingly gainsayeth the truth.

(3) *Note.* A man may be sufficiently convinced either in *foro exteriori*, or in *foro interiori*. In the former he is convinced, who by an orderly proceeding of the Church is censured and condemned: and such a one *ad omnem effectum juris*, and in the esteeme of the said Church, is to be reputed an heretique, though perhaps the Censure be erroneous. He that is convicted in the later kinde, is an Heretique before God, though no authority of the Church have detected or proceeded against him. And this conviction onely is necessary to prove one an *Heretique excluded from Heaven.*

3. There is required *capacity or ability of wit* and reason to apprehend that which is cleerly reveiled and sufficiently proposed. For want of this, not onely fooles and mad men are excused, but those who are of weaker capacity, or lesse knowledge may be excused from beleeving

beleeving of those things which they cannot apprehend: as the Apostles are by *Christ*, Joh. 16. 12.

But where there is no such impediment, as hath been said, and the revealed will or word of God is sufficiently propounded; there he that opposeth, is convinced of error, and he who is thus convinced is an Heretique: and *Heressie* is a worke of the flesh which *excludeth from heaven*. Gal. 5. 20, 21. And hence it followeth, that it is fundamentall to a Christians faith, and necessary for his salvation, that he beleeve *all reveiled truths of God*, whereof he may be convinced that they are from God.

[IV.] The cavills of the Mistaker against the *Church of England* and her *Articles* (in this matter) are easily answered.

When the *Church of England* had orderly reformed her selfe, she was loudly accused (by the *Roman faction*) of Heresie and Schisme; (as it hath been, in later ages, the cunning custome of Rome to blast and disgrace all them that dared to oppose any of her corrupt opinions)

opinions or usages.) Wherefore, to cleare her innocency, Shee published to the world a Declaration of her judgement in matters of Religion; which we call her *Confession*. Wherein her aime was not, in any curious method, to deliver a Systeme of Divinity: but plainly, without fraud or artifice, to set downe, first the positive *principles* of her faith, or the fundamentalls of it, (wherein she hath sufficiently declared her selfe, both in (a) most particulars, and in summe by (b) avowing the Catholique Creeds) and then a *rejection* of such errors (especially Popish) as she judged to be without ground of Scripture, reason or Antiquity. Now Popery is not any univocall part or member in the body of Divinity, it is onely an *Aposteme* gathered of corrupt and heterogeneous matter. All the Logick in the world cannot possibly range such a confused lump of falsities into any certaine or distinct method. And therefore if the Declaration of our Church against these errors be *extremely confused*, as our Mistaker pretends; the cause is in the errors them-

(a) Art. 1, 2, 3, 4, 5, 8.

(b) Art. 8.

selves, wherein there is nothing but extreme confusion.

By the other part of his charge, that *our Church in divers points speaks obscurely, and not home to the question*, it is evident that he doth not well understand himselfe or those points, wherein he gives instance.

(c) Art. 19.

That particular Churches (and particularly his) have erred, our Church beleeves and (c) professes; and we beleeve further, that if any particular Church presume She cannot fall by error, She is fallen already by pride. That the Catholique Church can erre in the foundation, our Church beleeves not, and therefore professes not. But by the *infallible Church*, I doubt not, the man meanes that which they call the *Roman Catholique*. For it is the perpetuall and palpable paralogisme of the Faction to confound *the Roman and the Catholique*, and to argue from this to that; as if all the priviledges of the Catholique Church belonged onely to the Roman quarter.

Likewise, it is not denied that the true

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true Catholique Church is alwaies visi-
ble and cannot be hid. And wherefo-
ever there is a Congregation of men,
that professe and desire to honour the
true God, *Calling upon the name of Iesus
Christ our Lord, both theirs and ours*, and
believing the Scriptures of the olde
and new Testament; there (as very
Learned* men are of opinion) is a true
Christian Church, wherein salvation
may be had, and a visible member of the
holy Catholique Church. Innumerable
such there ever have beene since Christ,
and ever shall be scattered over the face
of the earth. For (d) *whatsoever the Father
of lies either hath attempted, or shall attempt,*
yet neither hath he hitherto effected, nor shall
ever bring it to passe hereafter, that the true
Catholique doctrine ratified by the Common
consent of Christians, alwaies and every
where should be abolished, but that in the
thickest mist rather of the most perplexed
troubles it still obtained Victorie, both in the
minds and in the open confession of all Chri-

1 Cor. 1. 2.

* Vide supra
pag. 113.

(d) *Joh. Serva-
tus Appar. ad
fid. Cathol. Pa-
ris. 1607. pag.
172. Quicquid
vel molitus est,
vel moliturus
mendacii Pa-
ter, non tamen
vel effecit ha-
ctenus vel effe-
cturus est post-
hac, ut doctri-
na Catholica,
omnium Chri-
stianorum con-
sensu, semper &
ubiq; rata, abo-
leatur. Quin po-
tius, illa in
densissimâ ma-
ximè involuta-
rum perturba-
tionum caligi-
ne victrix exte-
rit, & in animis
& in aperta
confessione*

Christianorum omnium, in suis fundamentis nullo modo labefactata. In
illa quoq; veritate una illa Ecclesia fuit conservata, in mediis sævissimar
hyemis tempestatibus, vel densissimis tenebris suorum interluniorum. Hanc
successionis perpetuæ vim esse & illius usum omnes sobrii animadvertunt.

(e) Ep. Vsser
Serm. of the
unity of faith.
(f) Sereniss.
Rex Jacobus in
Epist. Isaaci Ca-
sauboni ad
Card. Peronii,
ad Observat. 3.
p. 31. Rex ar-
bitratur, rerum
absolutè neces-
sitatum ad sa-
lutem, non ma-
gnum esse nu-
merum. Quare

existimat ejus Majestas, nullam ad ineundam concordiam breviorē vi-
am fore, quā si diligenter separantur, necessaria a non necessariis, et ut
de necessariis conveniat, omnis opera infusaatur: in non necessariis liber-
tati Christianæ locus datur. Simpliciter necessaria Rex appellat, quæ vel
expresse verbum Dei præcipit credenda faciendave, vel ex verbo Dei ne-
cessariâ consequentiâ vetus Ecclesia elicit. — Si ad decidendas hodiernas
controversias hæc distinctio adhiberetur, & jus divinum à positivo seu
Ecclesiastico candidè separaretur, non videretur de iis quæ sunt absolutè ne-
cessaria, inter pios & moderatos viros, longa aut acris contentio futura.
Nam et pauca illa sunt, ut modò dicebamus, et fere ex æquo omnibus pro-
bantur, qui se Christianos dici postulant. Atq; istam distinctionem Sere-
niss. Rex tantū putat esse momenti ad minuendas Controversias, quæ
hodie Ecclesiam Dei tantopere exercent; ut omnium pacis studiosorum
iudicet officium esse, diligentissimè hanc explicare, docere, urgere.

and

and gather into one body the rest of the Articles wherein they do all generally agree; we should finde, that in those Propositions which without all Controversie are universally received in the whole Christian world, so much Truth is contained, as being joyned with holy obedience, may be sufficient to bring a man unto everlasting salvation. Neither have we cause to doubt, but that *as many as walk according to this rule,* Gal. 6. 16. (neither overthrowing that which they have builded, by superinducing any damnable heresies thereupon, nor otherwise vitiating their holy Faith with a leud and wicked conversation,) *peace shall be upon them, and mercie, and upon the Israel of God.*

In the point of Freewill, our Church professes (withall Catholique Antiquity, Greeke and Latin, before and after *Pelagius*,) that though the Will be naturally and essentially free from all constraint and necessity, yet it is not spiritually free from sinne, or to any good, untill it bee freed by inward supernaturall and undeserved Grace; which both

S 4

prevents,

prevents, prepares and excites the Will to every good act that it may be helped, and then helps it, when it is prepared: That the Will *of it selfe* hath no power to any good act, till it be thus quickned, inabled and assisted by Grace, which in all good works and desires is the *principall agent*, to which the Will is subordinate: But that this grace corrects and perfects nature, doth not abolish it. Wherefore the Will being moved by grace as aforesaid, is not idle, but freely moves it selfe to consent, having still a naturall and corrupt liberty to sinne. So as all the good we doe (or have or hope for) must be ascribed to God and his free grace, and all the sinne we doe, only and wholly to our own will and freedom. And by this doctrine, we fully avoid and contradict the two contrary errors, of the Manichees on the one side, who deny the *naturall* liberty of the Will; and of the Pelagians and their Reliques on the other side, who give the will a *spirituall liberty of it selfe*, and so deny the necessity of preventing grace. If some Protestant Writers goe farther in

in this point, so farre as to affirme that God determines and necessitates the Wills of men to every act, good or bad, naturall, morall or spirituall, so as the motion of Providence or grace leaves no power or possibility in the Will actually to dissent (*in sensu composito*.) Answ. 1. this is nothing to the Church of England, which approves not this dangerous doctrine. 2. The Mistaker cannot with reason or modesty upbraid them (much lesse Others) with this opinion or the ill consequents of it; since no Calvinist (as he calls them) herein speaks more harshly or rigorously then his own Dominicans, Bannes, Alvarez, Zumel, Ledesma, Herrera, Nugnus, Navarret, and many others: for prooffe whereof I refer him to their writings, or (to ease him of that search) to a late (g) Jesuit, who hath

(g) *Didacus Ruiz*, de Vos

lunt. Dei, disput. 27. §. 1. Ubi sic Bannes; Concurfus divinæ voluntatis determinat omnes causas secundas, & proinde creatam voluntatem, ad quamcunque liberam operationem—nec relinquit in potestate voluntariæ ut seipsam determinet. *Idem ibid.* Deus est volens & efficiens causa actus odii Dei. *Et iterum.* Nunquam est hominis voluntas indifferens ut seipsam determinet ad operationem malam vel bonam; sed à Deo semper determinatur. Nummo Cabezudo *ibid.* affirmat divino concursu determinari nostram voluntatem ad quamlibet actionem, sive naturalem, sive liberam. Sic Trigofus, Cabrera, Navarret, Alvarez, Ledesma, *ibidem.*

collected

(b) *Bellarmin*
religio, seu, Ap-
pellatio pro
Dom. Banne
per A. Riviere
Doct. Paris.
Lugd. An.
1630.

(i) Vide *Andr.*
Rivet. Sum. C6-
trov. Tract. 4.
quæst. 6. &
Eugenium Phila-
delph. Exercit.
cap. 1. propos.
17, 18, 24. &
deinceps, & in
Append. ad *Ca-*
merarium §.
Quinto.
Rom. 3. 2.

(4) *Clem. Rom.*
Const. l. 2. c. 57.
Melito Sard. ap.
Euseb. Hist. l. 4.

27. *Græc. Orig.* ap. Eund. l. 6. c. 25. sec. *Græc.* *Atanas.* in *Synopsi. Nazianz.*
in *Carm. Cyrill.* *Hieros.* Catech. 4. *quæst.* *Epiph.* de *Mensur.* &
Ponderib. num. 4. edit. *Parisi.* *Concil. Laodic.* Consult. *Ruffin.* in *Expof.*
Symb. Hieron. in *Præfat.* ad l. *Regum.* & ad libros *Salom.* *Iyza* de libris *Bib.*
Canonicis & non *Canon.* *Damasc.* de *fid. Orth.* l. 4. c. 18. *Glossa* in *dist.* 16.
Canones. *Rich.* a *S. Vitiore.* *Exceptioni* l. 2. c. 9. *Caetan.* in *com. hist.* v. *Tett.*
in *enc.*

collected their opinions, and to a late
(h) *Sorbonist* who hath published, by
way of parallel, the exact agreement of
Dominicus Bannes, (and Others) with
Calvin in this matter, quoting and com-
paring their very words. And in the
judgement of (i) learned men on both
sides, there is little difference (or rather
none at all) betweene *Them* and their
followers; either in this point of *Free-*
will, or in the other of *absolute Predesti-*
nation.

For the *Canon of Scripture*, it is true,
our Church admits of no other Bookes
in the Olde Testament, as divine and
Canonicall, but onely those which were
commended by God himselfe, to his
owne people the Church of the Jews.
Wherein we have the consent of the
most ancient (k) Christian Churches
and Writers for the most part; who

expressely

expressly exclude the Apocryphal, and by name the (1) *Machabees*, whereof the Mistaker makes so great esteeme. The Bookes of the New Testament are fitly severed by *Eusebius* into three rāks.

1. Some were γνώστοι καὶ ἀσφαλισμένοι ἐν δόξῃ, whose authority or Authors were never debated. 2. Others were ἀντιλεγόμενοι ὑπὸ πάντων, doubted of (not by the Church so much, as) by some in the Church, and rather for their Authors then their authority, as the Epistles to the Hebrews, of S. James, the latter of S. Peter, &c. 3. Others were ἀντιλεγόμενοι ὑπὸ πάντων, rejected by cōsent of all, as the Pastor of *Hermes*, the pretended Gospels of S. *Thomas*, S. *Bartolomew*, and the like. The doubts of the second rank are now long since cleared, and all those Scriptures generally received by all Christians (in these Western parts at least,) and particularly by the Lutherans (at least, by the best learned among them) who admit the Epistle of S. *James* (and the rest) as Canonick; which the Mistaker may learne (for it seemes He knowes it not) from their owne Writers, and by name

(1) *Hier. Prefat.* in l. *Salom. Judith et Tobiax et Machabæorum libros legit quidē Ecclesia*, sed eos inter *Canonicas Scripturas non recipit. Aug. l. 2. Contr. Epist.*

Grudent. c. 23. Scriptura Machabæorum recepta est ab Ecclesia non inutiliter, si sibi legatur & audiat. Greg. M. moral. lib. 19. c. 17. Machabæ vocat Libros non Canonicos.

(m) *Euseb. Hist. lib. 3. cap. 3.*

(k) Exeges.
Plen. Locor.
Loc. 1. de Scrip.
S. 5. 279, 280,
281.

name from their learned Dr (k) Gerhard.

The Mistaker ends his Discourse as He began it, with Rhetorique and Passion. But this weapon wounds not, being commonly — *καὶ οὗτοι λέγουσιν ἀντιρροῖς ἀλλήλοις* — *in contrariis*, the reasoning of them that want better reasons.

I shall conclude with a part of my daily prayers; humbly beseeching the Father of mercies, (who is the *lover of soules*, and hath said that *he delights in mercy*, and hath sworne that he *takes no pleasure in the death of them that die*, being *not willing that any shall perish*, but *willing that all men should be saved and come to the knowledge of his truth*;) that he would be pleased to looke with the eyes of his compassion, upon all those miserable Nations that sit in ignorance and infidelitie, *in darknesse and in the shadow of death*, calling them *out of darknesse into his marvellous light*, *out of the power of Satan into the Kingdome of his deare Sonne*; that it would also please Him to take away out of his Church all dissention and discord, all Heresies and Schismes, all abuses and false doctrines,
all

all idolatrie, superstition and tyranny;
and to unite all Christians in one holy
bond of truth and peace, faith and cha-
rity; that so with *one minde and one*
mouth, we may all joyne in his service;
and for ever glorifie the holy name of
the most glorious and holy

Trinity. Amen, A-
men.

F I N I S.

Errata in Margine sic Corrige

pag. 11. presequuti	persequuti
P. 16. Petricon.	Petricov.
P. 84. (a) Phor.	Phor.
P. 85. (f) hær. 10	hær. 70.
P. 89. (p) Orat. I. num. 14.	Orat. I. & 14.
P. 106. (u) Can. 9.	Can. 19.
P. 112. (o) ca. 18.	ca. 108.
P. 136. (e) Bec. sum. pag. 2.	part. 2.
P. 149. (d) Gloss. in cap. 14.	in caus. 24.
P. 177. (g) in vit. Urb.	in tit. vitæ Urb.
P. 202. (*) συγκατάθεσιν	συγκατάθεσιν.
P. 228. (ε) αὐτῶν	αὐτῶν.

W

Errata in textu sic Corrigo

pag. 16. lin. 18. inquisition	inquisition
P. 77. l. 9. in themselves	in the issue.
P. 149. l. 3. of	or
P. 154. l. 15. But the	But though the
P. 202. l. 10. Athanasius.	Athanasius

